

N12<524391112 021

LS



ubTÜBINGEN



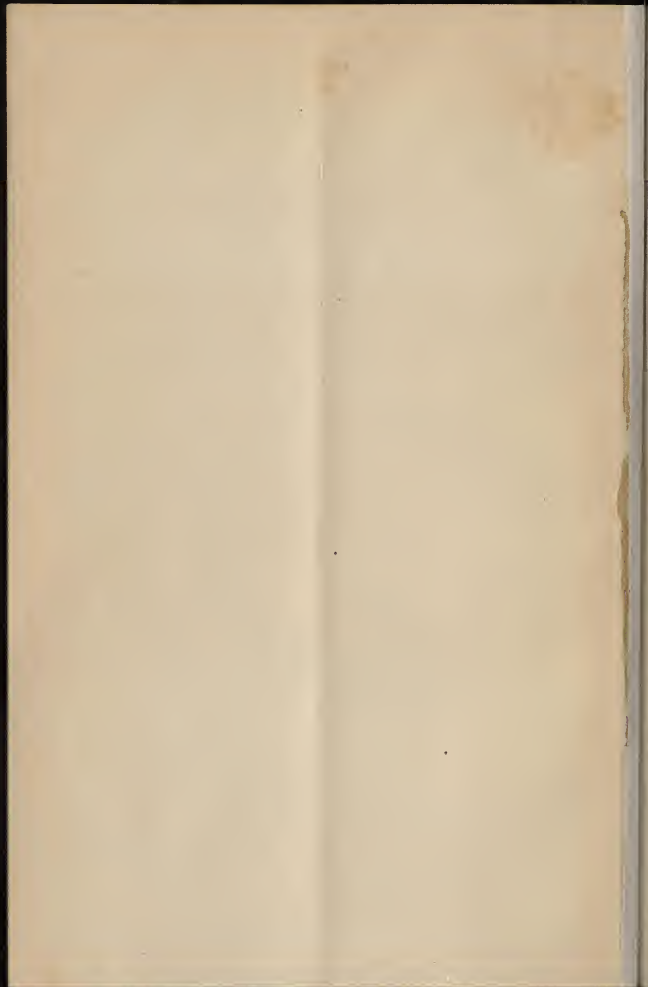
Ernst Kapp
Buchbinderei & Papeterie
Tübingen





THE
FIFTY-FOURTH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1893

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1894



THE
FIFTY-FOURTH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1893

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1894



GR 40

European Missionaries of the Basel German Evangelical Mission.

Corrected up to the 1st April 1894.

[The letter (m) after the names signifies "married", and the letter (w) "widower".
The names of unordained Missionaries are marked with an asterisk.]

Name	Native Country	Date of Active Service	Station
1. Ch. A. E. Diez (w)	Germany	1851	Kasaragod
2. J. Lauffer (m)	do.	1856	Calicut
3. W. Stokes (m)	India	1860	Kaity (Coonoor)
4. F. Ziegler (m)	Germany	1862	Dharwar
5. Th. Digel (m)	do.	1864	Mulky
6. M. Th. Walz (m)	do.	1866	Mangalore
7. F. Matthissen (m)	Russia	1867	Kaity (Coonoor)
8. G. Ritter (m)	Germany	1869	Udipi
9. W. Sikemeier (m)	Holland	1870	Kotageri
10. W. P. Schönthal (m)*	Germany	1870	Cannanore
11. P. Ott (m)	do.	1871	Mangalore
12. W. Nübling (m)	do.	1871	Honavar
13. G. Hirner (m)*	do.	1871	Mangalore
14. J. Hermelink (m)	do.	1872	do.
15. J. Ostermeyer (m)	do.	1873	Cannanore
16. C. Feuchter (m)*	do.	1873	Codacal
17. J. Baumann (m)*	Switzerland	1874	Palghat
18. R. Schenkel (m)	Germany	1874	Mercara
19. W. Lütze (m)	do.	1875	Kaity
20. L. Gengnagel (m)	do.	1875	Basrur-Kundapur
21. E. Liebendörfer, M.D. (m)	do.	1875	Calicut
22. L. J. Frohnmeier (m)	do.	1876	Tellicherry
23. C. G. Eblen (m)	do.	1876	Honavar
24. M. Hoch (m)	Switzerland	1876	Mangalore
25. G. Benner (m)*	Germany	1877	Calicut
26. H. Altenmüller (m)*	do.	1878	Mangalore
27. J. G. Kühnle (m)	do.	1878	Palghat
28. C. D. Warth (m)	do.	1878	Hubli
29. I. Weismann (m)	do.	1879	Chombala
30. C. W. Dilger (m)	do.	1880	Tellicherry
31. K. Ernst (m)	do.	1881	Udipi

Name	Native Country	Date of Active Service	Station
32. J. Fischer (m)	Germany	1881	Anandapur
33. F. Eisfelder (m)	do.	1882	Guledgudd
34. B. Lüthi (m)	Switzerland	1884	Bettigeri-Gadag
35. Ch. Hole (m)	Germany	1884	Vaniyankulam
36. D. Berli (m)	Switzerland	1885	Bijapur
37. G. Peter (m)	do.	1885	Chombala
38. J. Götz (m)	Germany	1886	Udipi
39. F. Huber (m)*	Switzerland	1886	Mangalore
40. A. Glattfelder (m)*	do.	1886	do.
41. J. Sieber (m)*	do.	1887	Mercara
42. Th. Lutz (m)	do.	1887	Guledgudd
43. Paul Buchli (m)*	do.	1887	Mangalore
44. F. Rehm (m)	Germany	1888	Tellicherry
45. R. Bosshardt	Switzerland	1888	Codacal
46. W. Bader (m)	Germany	1888	Tellicherry
47. H. Risch (m)	do.	1888	Bettigeri-Gadag
48. Fr. Volz (m)*	do.	1888	Calicut
49. G. Kehrre *	do.	1888	do.
50. G. Wieland (m)	do.	1889	Kaity
51. W. Weisedel (m)*	do.	1889	Mangalore
52. J. Bucher (m)	do.	1890	do.
53. H. Bretschneider *	do.	1890	Udipi (Malpe)
54. G. Sautter *	do.	1890	Mangalore
55. Th. Uber (m)	do.	1890	Palghat
56. S. Stamm *	Switzerland	1891	Dharwar
57. O. Singer	Germany	1891	Udipi
58. Ph. Stier	do.	1891	Hubli
59. W. Jung *	do.	1891	Mangalore
60. F. Boas *	do.	1891	Palghat
61. H. Kessler *	Switzerland	1891	Mangalore
62. M. Breidenbach	Germany	1892	Karkala
63. Ph. Weidner	do.	1892	Vaniyankulam
64. Tr. Lutz	Switzerland	1892	Basrur-Kundapur
65. G. Engel	Germany	1892	Dharwar
66. J. Bächle	do.	1893	Karkala
67. K. Mayer	do.	1893	Bettigeri-Gadag
68. F. Nagel	do.	1893	Cannanore
69. A. Metz	do.	1893	Hubli
70. E. Hiller	Australia	1894	Calicut

Name	Native Country	Date of Active Service	Station
------	----------------	------------------------	---------

Single Ladies.

71. Miss M. Kaundinya	India	1890	Mangalore
72. Miss Th. Diez	do.	1892	Kasaragod
73. Miss H. Strölin	Germany	1893	Mangalore

At Home.

74. F. Kittel (m)	Germany	1853	late of Mercara
75. R. Hartmann (w)	Switzerland	1859	do. Karkala
76. S. Walter (m)	do.	1865	do. Vaniyankulam
77. F. A. Brasche (m)	Germany	1869	do. Udipi
78. G. Grossmann (m)	Switzerland	1874	do. Dharwar
79. J. B. Veil (m)*	Germany	1875	do. Mercara
80. A. Ruhland (m)	do.	1876	do. Cannanore
81. Chr. Keppler (m)	do.	1879	do. Mulky
82. J. J. Jaus (m)	do.	1879	do. Codacal
83. F. Stierlen (m)*	do.	1880	do. Mangalore
84. W. H. Knittel (m)	do.	1882	do. Hubli
85. K. Schaal (m)	do.	1883	do. Tellicherry
86. M. Schaible (m)	do.	1883	do. Mulky
87. J. Waidelich (m)	do.	1883	do. Hubli
88. Th. Strobel (m)	do.	1885	do. Calicut
89. O. Bode (w)	do.	1886	do. Anandapur

Tabular View of Stations, Agents and Churches of the Basel German Evangelical Mission in South-Western India.

1st JANUARY 1894.

NAMES OF MISSION STATIONS	Established in the year	Agents of the Mission										Native Church						Catechumens	
		European Missionaries		Native Agents								New Converts		Present Church-Members					
		Brethren	Sisters	Native Pastors		Evangelists & Catechists	Colporteurs	Bible-Women	Christian School-masters	Christian School-mistresses	Non-Christian School-masters								
				Deaths during 1893	Births during 1893	Adults	Children	Communicants	Non-Communicants	Children	Total								
<i>I. Canara.</i>																			
1. Mangalore	1834	14	13	3	12	1	4	17	13	18	33	65	4	1	1168	15	832	2005	20
2. Mulky	1845	2	2	1	7	0	0	11	3	8	10	25	5	0	372	9	362	743	15
3. Udupi	1854	5	4	3	11	1	2	14	2	1	25	66	33	11	847	24	849	1720	87
4. Karkala	1872	3	0	0	2	0	0	1	0	0	4	3	0	0	52	0	39	91	1
5. Basrur-Kundapur . .	1876	2	1	0	5	1	0	3	0	1	1	4	0	2	61	0	58	119	3
6. Honavar	1845	2	2	0	3	0	0	2	0	0	2	1	0	0	27	0	20	47	0
7. Kasaragod	1886	1	1	0	7	1	0	6	3	15	2	5	0	0	64	1	60	125	3
		29	23	7	47	4	6	54	21	43	77	169	42	14	2591	49	2210	4850	129

II. Coorg.

[illegible]

III. Southern Mahratta.

10. Dharwar	1837	4	2	1	1	0	1	5	3	12	10	8	0	0	73	8	101	182	0
11. Hubli	1839	4	2	0	3	0	0	3	0	2	6	18	0	0	176	13	150	339	3
12. Bettigeri-Gadag	1841	3	2	1	6	0	2	7	0	1	17	23	0	0	290	8	211	509	3
13. Guledgudd	1851	2	2	0	6	0	2	4	0	0	21	32	0	0	266	26	281	573	8
14. Bijapur	1885	1	1	0	3	0	0	1	0	1	1	1	0	0	15	0	17	32	0

IV. Malabar.

15. Cannanore	.	.	.	1841	3	2	1	5	1	4	7	4	1	19	25	34	17	459	8	370	837	21
16. Tellicherry	.	.	.	1839	4	4	1	5	1	4	15	3	15	9	18	9	5	284	1	231	516	4
17. Chombala (Mahé).	.	.	.	1849	2	2	0	5	2	2	8	6	8	3	8	27	6	175	4	248	427	9
18. Calcut	.	.	.	1842	6	5	1	6	0	2	14	8	14	34	38	37	31	591	11	456	1058	31
19. Codacal (Edaculam Stn.)	1857	3	3	0	8	1	0	8	1	2	12	2	53	43	80	79	534	4	530	1068	33	
20. Vaniyankulam (Ottapalam)	1886	2	1	0	5	1	0	5	1	0	5	0	7	2	3	3	1	45	4	29	78	6
21. Palghat	.	.	.	1858	4	3	0	7	3	0	8	1	4	8	7	11	6	134	3	107	244	63

V. Nilairis.

22, Kaity	1846	4	4	0	5	0	2	21	1	0	9	11	5	2	115	3	107	225
23, Kotageri	1867	1	1	1	2	0	0	8	1	0	4	5	4	4	74	16	97	187

Total...

<i>Total of 1st January 1893 . .</i>	71	56	13	116	12	24	164	55	112	252	444	235	172	5699	178	4951	10868	415
<i>Decrease during 1893 . . .</i>	0	0	0	0	0	0	0	5	2	0	22	0	7	0	1	0	0	81
<i>Increase ditto . . .</i>	4	4	0	2	2	3	10	0	0	32	0	26	0	292	0	247	538	0

Abstract showing the Contributions of the Churches towards their Church Expenses, the Mission and the Poor.

Stations	Church Tax			Sunday Offerings towards Church Expenses			Donations towards the Mission-work			Collections and Donations towards the Poor-funds			Special Collections for Orphanages			Special Collections for the Malabar Widow Fund			Total		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Mangalore	481	5	9	178	4	0	168	12	9	161	10	0	25 13 4			—	—	—	990	0	6
Jeppu	99	10	7	30	6	10	—	—	—	35	14	8				—	—	—	191	13	5
Bokapatna	78	9	4	32	10	9	—	—	—	22	11	10				—	—	—	133	15	11
Mulky	122	1	6	49	0	6	4	4	0	72	13	9	10	1	6	—	—	—	258	5	3
Udipi	235	14	0	194	13	1	34	3	6	60	15	4	8	0	0	—	—	—	533	13	11
Karkala	15	6	0	13	12	8	1	0	0	18	2	2	2	0	0	—	—	—	50	4	10
Basur-Kundapur .	37	8	0	16	11	2	1	7	8	16	9	3	—	—	—	—	—	—	72	4	1
Honavar-Karwar .	18	8	0	12	2	8	10	8	0	8	8	10	3	8	0	—	—	—	53	3	6
Kasaragod	40	14	0	20	7	3	9	9	6	12	5	6	3	0	0	—	—	—	86	4	3
Mercara	49	8	0	16	0	8	—	—	—	27	14	3	10	10	2	—	—	—	104	1	1
Anandapur(Ammatti)	51	10	0	28	3	10	—	—	—	24	2	4	3	0	0	—	—	—	107	0	2

Dharwar	52	14	0	34	5	11	15	8	6	28	15	0	12	8	0	—	—	—	144	3	5
Hubli	122	1	0	42	3	1	16	2	4	24	14	10	10	14	6	—	—	—	216	3	9
Bettigeri-Gadag	130	9	0	109	3	2	3	14	6	46	14	7	12	0	0	—	—	—	302	9	3
Guledgudd	96	15	11	21	14	3	—	—	—	35	2	11	—	—	—	—	—	—	154	1	1
Bijapur	12	0	0	4	5	6	0	8	0	6	0	0	—	—	—	—	—	—	22	13	6
Cannanore	285	12	0	95	4	0	69	9	10	58	8	8	15	0	0	8	2	8	532	5	2
Tellicherry	166	15	1	62	0	0	23	0	7	62	14	9	8	11	1	10	1	5	333	10	11
Chombala-Mahé	120	6	0	43	2	2	91	6	10	58	0	6	6	0	0	9	0	0	327	15	6
Calicut-Coilandy	258	8	0	116	14	9	50	0	0	92	13	11	15	4	5	20	0	0	553	9	1
Codacal	195	8	8	53	14	8	39	2	9	93	3	8	4	4	8	3	4	0	389	6	5
Vaniyankulam	30	6	0	19	10	9	—	—	—	21	0	10	2	0	0	6	0	0	79	1	7
Palghat	62	10	0	22	8	0	26	12	10	40	10	2	4	0	0	10	0	0	166	9	0
Kaity	73	8	0	24	8	0	46	4	5	28	12	2	15	5	6	—	—	—	188	6	1
Kotageri	55	14	0	21	2	0	16	8	0	32	2	5	3	15	0	—	—	—	129	9	5
Total...	2894	14	10	1263	9	8	628	12	0	1091	14	4	176	0	2	66	8	1	6121	11	1

There have special collections been made during the year past to assist our Home Committee in their financial difficulties, but, as in the sums collected the gifts of the native churches are mixed up with those of missionaries, they cannot be shown in this abstract.

Table of Schools of the Basel German Evangelical Mission.

1st JANUARY 1894.

NAMES OF MISSION STATIONS

NAMES	Schools for Mission Agents			Boarding Schools and Orphanages	Vernacular Christian Schools		Vernacular Schools for Non-Christians		Anglo-Vernacular Schools		Total of Pupils under Instruction	No. of Schools		No. of Pupils		
	Seminaries	Training Schools			Preparatory Schools	Boys	Girls	Boys	Girls	Boys		Girls				
		Boys	Girls													
I. Canara.																
1. Mangalore	16	31	0	6	0	0	149	163	413	154	153	0	45	1114	3	161
2. Mulky	7	0	0	0	0	61	174	53	118	18	30	2	0	451	0	0
3. Udipi	11	0	8	0	34	98	184	99	0	20	0	0	43	486	1	80
4. Karkala	1	0	0	0	0	0	5	9	0	0	0	0	0	14	0	0
5. Basrur-Kundapur	3	0	0	0	0	0	0	0	74	16	0	0	0	90	1	17
6. Honavar	2	0	0	0	0	0	0	0	30	5	0	0	0	85	0	0
7. Kasaragod	8	0	0	0	0	0	0	0	378	154	16	0	0	518	0	0
	48	3	8	6	34	61	512	324	1008	837	199	2	88	2708	5	208

II. Coorg.

8. Mercara	2	0	0	0	0	0	0	3	6	18	2	0	0	0	0	29	0	0
9. Anandapur (Ammatti)	1	0	0	0	0	0	0	14	20	0	0	0	0	0	0	34	0	0

III. Southern Mahratta.

10. Dharwar	3	0	0	0	0	0	0	17	26	18	2	0	0	0	0	63	0	0
11. Hubli	3	0	0	0	0	0	38	7	9	81	0	209	0	0	0	344	0	0
12. Bettigeri-Gadag.	3	0	0	0	0	0	0	44	16	100	0	0	0	0	0	160	1	30
13. Gulegdodd	3	4	1	0	15	45	0	38	16	128	1	0	0	0	0	248	1	67
14. Bijapur	1	0	0	0	0	0	0	21	11	68	0	0	0	0	0	100	1	50

IV. Malabar.

15. Cannanore	5	0	0	0	0	0	0	91	69	65	3	0	0	0	25	253	4	187
16. Tellicherry	9	9	10	0	18	0	0	70	19	236	96	149	0	0	26	633	0	0
17. Chombala (Mahé)	6	0	0	0	0	0	107	18	23	147	11	113	0	0	0	419	9	291
18. Calicut	9	0	0	0	0	0	0	46	79	307	33	176	0	0	89	730	2	95
19. Codacal (Edaculam Statn.)	5	0	0	0	0	89	0	66	59	21	1	91	0	0	0	327	1	70
20. Vaniyankulam (Ottapalam)	3	0	0	0	0	0	0	0	0	52	7	82	8	0	0	149	0	0
21. Palghat	5	0	0	0	0	0	0	0	25	197	13	68	3	0	0	306	1	28
	42	9	10	0	18	89	107	291	274	1025	164	679	11	140	2817	17	671	

V. Nilgiris.

22. Kaity	19	0	4	0	0	29	0	52	13	358	20	23	0	0	0	499	2	98
23. Kotageri	8	0	0	0	0	0	12	38	4	132	0	0	0	0	0	186	0	0

Total...

Total of 1st January 1893	136	44	23	6	67	261	218	1020	693	2976	526	1110	13	228	7185	27	1124
Decrease during 1893	130	40	19	0	57	277	235	924	620	2722	468	1201	12	203	6778	28	1037
Increase ditto.	0	0	0	0	0	16	17	0	0	0	0	91	0	0	0	1	0
	6	4	4	6	10	0	0	96	73	254	58	0	1	25	407	0	87

Detailed Table of Stations, Out-Stations and Agents, 1st January 1894.

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Headmasters
1. Mangalore	a. Pastoral	a. Engaged in Pastoral and Evangelistic Work
Out-Stations:	Rev. P. Ott, <i>in charge of station, Chairman of District Committee</i>	Rev. Sebastian Furtado, <i>Pastor, Jeppu</i>
Ullal	b. Evangelistic	Rev. Samuel Andrea, <i>Pastor, Balmatha</i>
Jeppu	Rev. Th. Walz, <i>town, District Inspector of Schools</i>	Rev. Jared Soens, <i>Pastor, Bokapatna</i>
Bokapatna, Urva, Kudroli	c. Educational	Cat. Mark Salis, <i>Mangalore</i>
Bolma	Rev. M. Hoch, <i>Theolog. Pres., Genl. Com.</i>	" Gabriel Banger, "
Bantwal	Rev. J. Hermelink, <i>Sem- nary</i>	" Henry Roberts, "
Puttur	Rev. J. Bucher, <i>High School</i>	Ev. Bethuel Soens, <i>Puttur</i>
	Miss M. Kaundinya, <i>Brahmin Girls' School</i>	Cat. Joseph Sunita, "
	Miss H. Strölin, <i>studying the language, dest. for Girls' Training School</i>	" G. Premaya, <i>Bolma</i>
		" M. Jeremiah, <i>Bantwal</i>
		" Christiananda Salis, <i>Ullal</i>
	d. Mercantile	b. Educational Work
	Mr. H. Altenmüller, <i>Genl. Agent & Treasurer</i>	Cat. Chr. Watsa, <i>Theolog. Manager</i>
	" P. Buchli, <i>M. M.-Br.</i>	" Ch. Mabenna, <i>Sem- nary</i>
	" H. Kessler, " "	" B. Ponon
	e. Industrial	" S. B. Soens
	Mr. G. Hirner, <i>Press</i>	Mr. S. Ajman, B.A., <i>High School Headmaster</i>
	" F. Huber, <i>Book Depôt.</i>	
	" G. Sautter, <i>Weav. Est.</i>	
	" W. Weischedel, <i>Mechanical Works</i>	
	" W. Jung, <i>Kudroli Tile-Works</i>	
	" Glattfelder, <i>Jeppu Tile-Works</i>	

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Headmasters
2. Mulky <i>Out-Stations:</i> Karnad Kadike, Ulya Santur Uchila, Yermal, Mullur Padur, Perur, Kalatur, Karandadi Kutyar, Kalatur Munderu, Kodetutur	Rev. Th. Digel, <i>in charge of station and Orphanage</i> Rev. M. Schaible, <i>schools and itin.</i>	Rev. Diego Fernandez, <i>Pastor, Mulky</i> Cat. William Heri, <i>itin.</i> " Abraham Heri, <i>Santur</i> " Obed Sumitra, <i>Padur</i> " J. Aarons, <i>Munderu</i> " Aaron Furtado, <i>Kadike</i> " J. Vedamuttu, <i>Kutyar</i> " B. Ananda, <i>Uchila</i>
3. Udiipi <i>Out-Stations:</i> Nidambur, Bailur, Kapettu, Kadekar, Kuttipadi, Amalpadi Parkala, Badegottu, Perala, Parika, Kilenja, Shepura Malapn, Urdubittala Udyavara, Bolja Gudde, Kap, Mandodi Shirva, Katteringeri, Suda, Palli, Ninjur, Bolle, Kudigrama Kattupadi, Koppala, Possar Madambail, Kurkal, Kalanja, Bijantla, Marane Kalyanapur, Uppur, Boimar, Amunje	Rev. G. Ritter, <i>in charge of station and out-stations</i> Rev. K. Ernst, <i>Preparatory School and Training School</i> Rev. J. Götz, <i>out-stations and itinerancy</i> Rev. O. Singer, <i>Orphanage</i> Mr. H. Bretschneider, <i>Tile-Works, Malapu</i>	Rev. Daniel Aaron, <i>itin.</i> " Charles Gojar, <i>Pastor, Malapu</i> " Immanuel Furtado, <i>Pastor, Gudde</i> Cat. Timothy Ammanna, <i>Udiipi Church</i> " Winf. Micha, " Fr. Jatanna, } <i>Prepara-</i> " Paul Shiri, } <i>tory</i> " S. Jatanna, } <i>Schools</i> " N. Vira, <i>Madambail</i> " Ebenezer Clare, <i>Parkala</i> " G. Banger, <i>Kattupadi</i> " Sam. Karat, <i>Kalyanapur</i> " Joshua Soens, <i>Shirva</i> " N. Suchitta, <i>Udyavara</i>
4. Karkala <i>Out-Stations:</i> Attur, Mudar, Nandolige, Hekkadka, Mudabedra	Rev. R. Hartmann, <i>in charge of station, itin.</i> Rev. M. Breidenbach, <i>itin.</i> Rev. J. Bächle, <i>learning Tulu</i>	Cat. Joseph Kairanna, <i>N. Church and itin.</i> " Joseph Bhagyan, <i>itin.</i>
5. Basrur <i>Out-Stations:</i> Kundapur, Kailkeri, Barkur	Rev. L. Gengnagel, <i>in charge of station, itin.</i> Rev. Tr. Lutz, <i>studying Canarese</i>	Evang. Eliezer Karat Cat. Immanuel Soens, <i>N. Church, Basrur, itin.</i> " Daniel Andrea, <i>Kundapur Church, itin.</i> " T. Furtado, <i>Barkur, itin.</i> Assist Cat. Ch. Manjaru, <i>Kailkeri, itin.</i>

Stations and Out-Stations	European Agents	Native-Agents:— Pastors, Catechists and Headmasters
6. Honavar <i>Out-Station:</i> Anilgoda, Karwar	Rev. W. Nübling, <i>in charge of station, itin.</i> Rev. Ch. Eblen, <i>itin.</i>	Ev. Samuel Bunyan Cat. Jacob Upranna, <i>itin.</i> " D.Santvana, <i>Karwar, itin.</i>
7. Kasaragod <i>Out-Stations:</i> Ravaneshvara, Hosadurga, Bekal, Kumbala, Bela, Chittari, Bangaramanjesh., Hosabetta-Manjeshvara	Rev. E. Diez, <i>in charge of station, itin.</i> Miss Theodora Diez	Cat. Gottlieb Mabenna, <i>N. Church, and School</i> " Natha. Kundara, <i>itin.</i> " Jesudasa Melottu, <i>itin.</i> " Israel Eliezer, <i>Manjeshvara School</i> " W. Fernandez, <i>Kumbala School</i> " Lewis Fernandez, <i>Bela School</i> " Gerson Soens, <i>Hosadurga N. Church and School</i>
8. Mercara <i>Out-Station:</i> Fraserpet	Rev. R. Schenkel, <i>in charge of station, itin.</i> Mr. J. Sieber, <i>M. M.-Br.</i>	Cat. Gabriel Almanda, <i>itin.</i> " Satyanatha Sumanta, <i>itin.</i>
9. Anandapur	Rev. J. Fischer, <i>in charge of station, itin.</i>	Cat. Samuel Furtado, <i>N. Church and itin.</i> Asst. Cat. Lewis Salins, <i>Cooly Mission</i>
10. Dharwar	Rev. F. Ziegler, <i>in charge of station, High School, Chairman of Distr. Com., Secretary to Genl. Com.</i> Rev. G. Grossmann, <i>Native Church, Orphanage, itin.</i> Rev. G. Engel, <i>studying Canarese, High School</i> Mr. S. Stamm, <i>studying Can.</i>	Rev. Salomon Devada, <i>Pastor, N. Church, Schools</i> Asst. Cat. R. Hittalamane Mr. Alex. Jaganadhan, <i>B. A. Headmaster, High School</i>
11. Hubli <i>Out-Stations:</i> Unakallu, Hebsur	Rev. Ch. D. Warth, <i>in charge of station, itin.</i> Rev. W. Knittel, <i>N. Church and Unakallu</i> Rev. Ph. Stier, <i>studying Canarese, Schools, itin.</i> Rev. Aug. Metz., <i>studying Canarese</i>	Cat. John Prabhakar, <i>N. Church</i> " Jeremiah Sonna, <i>itin.</i> " Benjamin Salins, <i>Unakallu</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists, and Headmasters
12. Bettigeri- Gadag <i>Out-Stations:</i> Shagoti, Malasamudra	Rev. B. Lüthi, <i>in charge of station, Seminary, Fre- paratory Sch., Orphanage, Distr. Insp. of Schools</i> Rev. H. Risch, <i>Shagoti, itin.</i> Rev. K. Mayer, <i>studying Canarese</i>	Rev. Salomon Bhaskar, <i>Pastor N. Church</i> Cat. David Subbrao } <i>Frep.</i> „ Solomo Bangera } <i>School</i> „ William Amos } „ Franklin Aiman, <i>itin.</i> „ Henry Kodot, <i>Shagoti</i> Asst. Cat. M. Suvarna, <i>itin.</i>
13. Guledgudd <i>Out-Stations:</i> Parvati, Padinakatte Muradi, Kardenhalli, Kotanhalli, Lada- gundi, Nagarhalli, Mullur, Asangi Halkurki, Adugallu Mushtigeri	Rev. F. Eislefeldt, <i>in charge of station and some outst.</i> Rev. Theodor Lutz, <i>in charge of out-stations, itin.</i>	Cat. Israel Dalabhanjana, <i>N. Church, itin.</i> „ Daniel Patti, <i>Kardenhalli</i> „ Stephen Sagari, <i>itin.</i> „ Stephen Mathapati, <i>Mushtigeri</i> Asst. Cat. Daniel Nayaka, <i>Halkurki</i> „ „ Herman Challa, <i>itin.</i>
14. Bijapur	Rev. D. Berli, <i>in charge of station, itin.</i>	Cat. Jos. Dalabhanjana, <i>itin.</i> Asst. Cat. Obed Gundi, <i>itin.</i> „ „ Satyarthi Basutkar, <i>itin.</i>
15. Cannanore <i>Out-Stations:</i> Chowva, Chirakal, Taliparambu, Ramentalli	Rev. J. Ostermeyer, <i>in charge of station, Schools, Secular Agent</i> Rev. F. Nagel, <i>studying Malayalam</i> Mr. W. Schönthal, <i>Weaving Establishment</i>	Rev. Stephen Chandren, <i>Pastor, Chowva</i> Cat. Tim. Parakandi, <i>N. Ch.</i> „ P. Sneham, <i>Chowva, itin.</i> „ Philip Mackadan, <i>Chirakal, itin.</i> „ Isaac Amattil, <i>itin.</i> Asst. Cat. Elias Nambi, <i>Taliparambu, itin.</i>
16. Tellicherry <i>Out-Stations:</i> Nettur, Anjarkandy, Kuttuparambu	Rev. J. Frohnmeyer, <i>in charge of station, Theol. Seminary, Chairman of District Committee</i> Rev. W. Dilger, <i>Theolog. Semin., Training School, District Insp. of Schools</i> Rev. F. Rehm, <i>Christian High School</i> Rev. W. Bader, <i>Tellicherry Church, Parsi High School</i>	Rev. Cornelius Hutten, <i>Dharmapattanam, itin.</i> Cat. Stephan Kallat, <i>Nettur N. Church & Tr. School</i> „ Peter Arnon, <i>Christian High School</i> „ Lazar Kallat, <i>Tellicherry N. Church and Schools</i> „ Anthony Valiatingara, <i>Anjarkandy, itin.</i> Asst. Cat. J. Murkottan, <i>itin.</i> Mr. Jos. Mulil, B.A., <i>Head- master, Chr. High Sch.</i> „ F. K. Raman, B.A., <i>Head- master, Parsi High Sch.</i>

Stations and Out-Stations	European Agents	Native Agents :— Pastors, Catechists, and Headmasters
17. Chombala— Mahé <i>Out-Stations :</i> Mahé, Kandappen- kundu, Wadagara, Muverattu, Peram- para, Tolpatti, Payoil, Meladi, Karakadu	Rev. Imm. Weismann, <i>in charge of station, Orphanage, Schools</i> Rev. G. Peter, <i>Schools, itin.</i>	Cat. Gabriel Pirachan, <i>itin.</i> „ Abel Kuttuparambu, <i>Chomb. N. Church</i> „ Tobias Chembenkudan, <i>Mahé Church</i> „ Joseph Taddai, <i>itin.</i> „ Henry Menzel, <i>itin.</i>
18. Calicut <i>Out-Stations :</i> Coilandy, Pudiangadi, Collam, Korapura	Rev. J. Lauffer, <i>in charge of station, Schools</i> Rev. E. Liebendörfer, M.D. <i>Medical Mission</i> Rev. Th. Strobel, <i>High Sch.</i> Mr. G. Benner, <i>Tile-Works</i> „ G. Kehrer, <i>M.M.-Br.</i> „ Fr. Volz, <i>Weaving Est.</i>	Rev. Jonas Padiath, <i>Pastor N. Church</i> Ev. Nath. Arukandan, <i>itin., Middle Malabar</i> Cat. Paul Chittayagam, <i>itin.</i> „ Ashamayan Tumaran, <i>N. Church of Tile- Works, itin.</i> „ Samuel Ambattu, <i>itin.</i> „ Joseph Mandodi, <i>Coilan. Church, itin.</i> „ S. Chattottu, <i>Coil., itin.</i> Mr. G. Zacharias, B.A., <i>Headmaster, High Sch.</i>
19. Codacal <i>Out-Stations :</i> Paraperi, Ponani, Pallat, Malapuram, Mancheri, Tritala, Andadoth Charangat, Nilampur, Kuttipuram	Rev. J. J. Jaus, <i>in charge of station and Paraperi Orphanage</i> Rev. Rud. Bosshardt, <i>Schools and itin.</i> Mr. C. Feuchter, <i>Tile-Works</i>	Cat. C. Arunachalam „ Isaac Laban, <i>itin.</i> „ Esra Arunachalam, <i>Ponani, itin.</i> „ Noah Edapalan, <i>Para. N. Church</i> „ Is. Chowalur, <i>Pull., itin.</i> „ Abr. Para, <i>Ponani, itin.</i> „ Devasahayam Mandodi, <i>Paraperi, itin.</i> „ Daniel Thomas, <i>itin.</i>
20. Vaniyan- kulam <i>Out-Stations :</i> Angadipuram, Malattur, Shoranur, Panamanma, Lackadi, Ottapalarn, Tirikatiri	Rev. C. Hole, <i>in charge of station, itin.</i> Rev. Ph. Weidner, <i>studying Malayalam</i>	Cat. Abra. Arungadan, <i>itin.</i> „ George Peter, <i>itin.</i> „ Abia Edapalan, <i>Angadipuram, itin.</i> „ Luke Napalli, <i>itin.</i> „ Devaprian Amengara, <i>itin.</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Headmasters
21. Palghat <i>Out-Stations:</i> Wadackencherry, Panayur	Rev. J. G. Kühnle, <i>in charge of station and schools</i> Rev. Th. Uber, <i>studying Malayalam</i> Mr. Jakob Baumann, <i>Tile-Works</i> " Fr. Boas, " "	Eva. John Zacharias, <i>itin. in South Molabar</i> Cat. Charles Hermon, <i>N. Church</i> " J. Amengaran, <i>Melpar. N. Church</i> " Salomo Makadan, <i>Panayur, itin.</i> " Noah Benjamin, <i>Wadackencherry</i> " Paul Selvam, <i>itin.</i> " Zacharias Pilakadu, <i>Wadackencherry</i>
22. Kaity <i>Out-Stations:</i> Coonoor, Hulikal, Chogatore, Avalanche, Tuneri, Kerehada, Naduvattam, Glenmorgan, Nellakotta, Paikara, Ajur, Achinakallu, Kateri, Adhikarhatti, Manihatti, Hosahatti, Horanhalli, Kulla- kambe, Kolimale, Tummanhatti, Kallhatti, Kilkunde, Yedekadu	Rev. W. Lütze, <i>in charge of station, Training School, Orphanage, itin.</i> Rev. G. Wieland, <i>itin.</i> Rev. F. Matthissen, <i>Coonoor, literary work</i> Rev. William Stokes, <i>Coonoor, itin.</i>	Cat. Isaiah Shanta, <i>N. Church, Schools, itin.</i> " Salathiel Soens, <i>Schools, itin.</i> " K. Satyanathan, <i>Hulikal and Cooly Mission</i> " John Philip, <i>Tuneri, and itin.</i> Asst. Cat. Isaiah Konga, <i>Kerehada, itin.</i>
23. Kotageri <i>Out-Stations:</i> Kodanad, Konakore, Kukalthore, Jakanare, Denad, Kanerimukh, Bergani, Gundhada, Horasoie, Kerbetta	Rev. W. Sikemeier, <i>in charge of station, and Orphanage, itin.</i>	Rev. Jacob Kanaka, <i>Pastor, Native Church, Schools, itin.</i> Asst. Cat. Christian Ajja, <i>Jakanare, and itin.</i> " " Joseph Hira, <i>N. Church, and itin.</i>

THE general character of our work in the year under review has, in one part of the field, been one of cheering progress, in another part one of slower advance, whereas in others seemingly no headway whatsoever has been made. While in Malabar and on the Nilgiris the number of baptized Christians has increased by about 10 or 11 per cent, the increase in Canara and Coorg has been only $1\frac{2}{3}$ per cent, and that in Southern Mahratta almost nil, no accession from the heathen having been reported. As in a field during the season of sowing, and for some time after, no growth is perceptible, and even in the blade there may be times of little seeming progress, so it is with the mission-field. We know, however, that our sowing season will be certainly followed by one of harvest, and are therefore not discouraged by a temporary stand-still. Yet we feel that it is our duty to examine ourselves, to search our faith, our zeal, our love, our fervency in prayer, as well as our ways and means with the view of becoming richer in grace, stronger in faith, more zealous, more fervent in love, more childlike and withal more importunate in our prayers, while we continue to learn by experience and to improve our methods as much as we can.

As customary we first give an abstract of the work done by our Society in other parts of the globe, in China, on the Gold Coast, and in the German territory of the Cameroons in Western Africa, grouping it together with that done in India. The figures are those of the 1st January 1893.

An Abstract of the Work of the Basel Mission in India,
Africa and China.

	Year of Commence- ment	Number of Stations	Number of Outstations	Number of Workers			Total Number of Native Christians	Number of Communicants	Heathen baptized in 1892	Number of Pupils taught in Schools in 1892		
				Europeans		Christian Natives				Boys	Girls	Total
				Mission- aries	Ladies							
India . .	1834	23	159	71	56	384	10868	5699	407	5349	1429	6778
China . .	1847	13	37	18	19	91	3631	2184	153	792	150	942
Gold Coast	1828	10	133	39	24	184	11261	4654	994	2198	1057	3255
Cameroon	1886	5	40	11	2	44	675	620	300	1213	244	1457
<i>Total . .</i>		51	369	139	101	703	26435	13157	1854	9552	2880	12432

General Report.

1. Agents.

A. European Agents.

(See the Tabular Views on pp. 3 to 7.)

Deaths. We have to mourn the loss by death of *Mrs. Hartmann*, an old and faithful worker and the helpmate of her husband in all branches of his work; she died at Karkala on the 13th February.

Departures. *Mr. Bode* of Anandapur, *Mr. and Mrs. Stierlen* and *Mr. and Mrs. Elsaesser* of Mangalore, *Mr. and Mrs. Brasche* of Udipi, *Mr. and Mrs. Walter* of Vaniyankulam, *Mr. and Mrs. Keppler* of Mulky, and *Mr. Bräuning* of Canna-

nore proceeded to Europe, chiefly for the benefit of their health, while *Mr. and Mrs. Elsaesser* and *Mr. Bräuning* have left us for good.

Arrivals. On the other hand we had the pleasure of welcoming back to India with recruited health, *Mr. and Mrs. Ernst*, who took *Mr. Brasche's* work at Udipi, *Mr. and Mrs. Fischer*, now stationed at Anandapur, *Mr. and Mrs. Hirner*, who have taken up their old work at the press, and *Mr. Baumann*, who having found a new helpmate at home, is superintending the recently established Tile-Works at Palghat. As new arrivals we have welcomed *Miss Strölin*, who is to take part in the educational work at Mangalore, and *Messrs. Mayer, Nagel, Metz and Bächle*, now stationed at Bettigeri-Gadag, Cannanore, Hubli and Karkala respectively. *Miss Lörcher*, now *Mrs. Uber*, *Miss Zimmerli*, now *Mrs. Bosshardt*, and *Miss Ellen Stokes*, the daughter of our veteran *Mr. Stokes* at Coonoor, recently married to *Mr. Bretschneider* at Malapudipi, have also reinforced our working staff. *Mr. Matthissen* has suffered a good deal from ill-health, and being unable to return to the coast, will remain at Coonoor, engaged in literary work. *Mr. Stokes* was appointed to take up the cooly-mission on the coffee and tea plantations to the east of Kaity station. Both are attached to Kaity station, but live at Coonoor. *Mr. Nübling* is now stationed at Honavar and *Mr. Hole* has taken up the work of *Mr. Walter* at Vaniyankulam.

The health of our missionaries has on the whole been better than in the previous year, though several families have had to recruit their health on the Nilgiris or the Kuduremukh. *Mr. Risch* at Bettigeri has been ill with dysentery and ague more or less the whole year. *Mr. and Mrs. Lutz* at Guledgudd and *Mr. and Mrs. Lüthi* at Bettigeri-Gadag have suffered the loss of dear children; the latter buried two little boys in the course of nine months.

As in former years the medical gentlemen of the different stations most kindly attended to our sick, and we would especially tender our grateful acknowledgments of the kind services of *Dr. W. B. Bannerman*, Civil Surgeon, and *Mr. R. Peter*, pensioned Dresser, at Mangalore, *Mr. A. F. Matthias*, Apothecary at Kasaragod, *Mr. B. Colaço*, Apothecary at Kasaragod and Mangalore, *Dr. McCalman* at Dharwar, *Dr. Cardoz* at Hubli, Assistant Civil Surgeon *Mr. Hakim* at Gadag, Surgeon Lieut. Col. *Peters* at Bijapur, Surgeon Major *A. O'Hara* and Surgeon Captain *A. A. Pechell* at Cannanore, *Dr. Soltau* at Ootacamund, and *Mr. R. W. Chester*, Apothecary, Kotageri, who lent their medical assistance most willingly and devotedly and often gratuitously to the missionaries, the native workers and Christians of the respective stations. We are also most grateful for the gratuitous admission and attendance which several of our church-members, young and old, found in St. Bartholomew's hospital in Ootacamund and in the hospitals founded by Government here and there.

B. Native Agency.

1. The number of our Native Pastors is 13, the same as last year. *Mr. Salomon Bhaskar* at Bettigeri was to a great extent prevented by ill-health from discharging his duties; the others, however, were enabled to do their work of ministering to the churches or preaching to the heathen regularly, faithfully and conscientiously.

2. Evangelists, Catechists and Assistant Catechists. Five new catechists passed their examinations and were dedicated to the Lord's work during the course of the year. Four of them, *Daniel Santvana*, *Joseph Sunita*, *Salathiel Barnabas Soens*, and *Daniel Amengara* completed their four years' course of study in the theological seminaries at Mangalore and Tellicherry,

and the fifth, *Salathiel Isaac Soens*, who had already worked for several years as a schoolmaster and assistant catechist on the Nilgiris, prepared himself privately for his examination. Besides these, two assistant catechists, *Moses Suvarna* and *Hermon Challa*, after three and four years' preparation respectively in the seminary at Bettigeri-Gadag and after passing their examination, were added to the number of workers. On the other hand we are sorry to have to report the dismissal of two catechists, who proved unworthy of their sacred calling, while two others were pensioned on account of old age. The total number on 1st January last was 118, viz: 5 evangelists, 100 catechists and 13 assistant catechists. The evangelists are entirely set aside for evangelistic work, which they do in a more independent way; many of the catechists are doing school-work, or have charge of churches; while those that are engaged in evangelistic work, as a rule, accompany the missionaries or evangelists, though sometimes they also have to go itinerating independently. The monthly classes of instruction by one of the missionaries of each station, and the yearly classes by the chairman of the District Committee, who is assisted by a few other missionaries, were held regularly with a few exceptions. As regards the efficiency of our agents, we are glad to place on record testimonies, like the following: "The sermons of catechist N. N. are of the best I have heard from native preachers. His pastoral work among the church members is blessed by the Lord, and his family life is a light and salt for his fellow-workers and the church. He is likewise a good preacher to the heathen and neglects no occasion to preach to them. His catechisations also are not inferior to his sermons. One feels that his natural gifts are sanctified by a thorough conversion." We think that the above testimony may be given to not a few others. Some are, however, much hampered in their work among Christians and heathen

by their indebtedness, while others are in danger of falling into the snares of covetousness. Some do what they are told to do, but lack spontaneity, while others again find it difficult to live in peace with their fellow-labourers. We pray for a rich outpouring of the Spirit of God on our mission-agents as well as on our churches.

3. **Schoolmasters and Schoolmistresses.** We are glad again to note an increase of ten in the number of Christian schoolmasters. The number of Christian schoolmistresses has, however, been reduced by five, and the number of non-christian schoolmasters by two. Yearly classes for the improvement of masters and mistresses of primary schools were held at Kaity and Tellicherry by Messrs. *Lütze* and *Dilger* respectively; at Kaity on the Nilgiri hills monthly training classes are held regularly besides.

4. **Colporteurs.** The number of colporteurs was 14, including some paid by the Bible Societies, two more than in the year before. Some are very zealous and speak a word for their Lord wherever they can.

5. **Bible-women.** A few months ago the writer of this had a talk with a high native official, who strongly urged the necessity of instructing the female half of the Hindu community, if we desired to bring about a religious change in the country. He said it was the women, the mothers, aunts, sisters and wives that ruled the families, and that many a reformer who had been talking very big in assemblies and writing in the newspapers had to give in to his women-folk and to act contrary to the very principles he had been advocating in public. It is the Bible-women that are silently working at this gigantic task of raising the females of this country, and even if all the Bible-women in India did not bring about the direct conversion of a single female, but only succeeded in overcoming prejudice and disseminating sound Christian truth,

their work would not be in vain. We are sorry therefore that the number of our Bible-women is not larger, though it has been raised from 24 to 27, two of whom have begun work at Udipi, that stronghold of Krishna-worship. We are grateful to the British and Foreign Bible Society in London for having supplied us with the necessary funds.

Before we proceed, we think it our duty to treat here of a subject which is closely connected with the welfare of our native agents and our churches on the whole; we are referring to the Christian Family Provident Funds in Southern India. These funds were instituted by Native Christians in Madras. The *"Christian Patriot"*, a Madras weekly paper, invited the Native Christians to join them and encouraged the formation of other similar funds. The principle is that at the death of any of the members of a fund all the other members pay a certain contribution, say one rupee, or eight annas each, on behalf of the widow and orphans of the deceased. The object of these funds is undoubtedly excellent, and we are convinced that the founders were actuated by none but the best motives of Christian love and fellowship. The funds were originally intended for such families as were able without difficulty to pay the contribution imposed by the rules of membership on the occurrence of each death, but by degrees poor people also have become members, who are not in a position to meet the obligations involved.

About seven years ago the Native Christians connected with the Basel Mission in Malabar founded a similar fund called "the Malabar Christian Family Provident Fund" and one or two years later the "Canara Christian Family Provident Fund" was established, the former numbering about 800, the latter about 500 members. The rules and regulations of these two funds are nearly the same, with only this difference

that the Malabar fund admits Roman Catholic Christians as well, while the Canara Fund is only for Evangelical Christians. Dissensions among the leading members of the Canara fund, which very nearly brought about its dissolution, led to the establishment of a third fund, called the "Cosmopolitan Provident Fund" for non-Christians, though Christians also are members. The number of members in 1893 was 906. This last mentioned association is registered as a regular share-company by Government. The members of the officiating committee by rule get one-sixth of the contributions. Though the object of these associations is no doubt an excellent one, it cannot be denied that they have very serious drawbacks.

1. In the first place there is something of the element of chance in them. There is the possibility of a member dying after having paid a few rupees only, when his family gets a large sum of money, while others, who have to pay considerable sums year by year get at last a much smaller sum than the aggregate of their payments amounts to.

2. Many poor people, unable to pay from their regular income, are obliged to get into debt in order to pay their contributions, otherwise they forfeit every claim to the fund.

3. The hope of getting a large sum of money at the death of an old father or a mother has in many cases the effect of making the family wish for that death, so that an old and sick member of the family, instead of meeting with care and sympathy, is forced to see in the eyes of his children or other members of his household a greedy desire for his death.

4. The comparatively large sum thus suddenly obtained proves often not a blessing but a curse to the family, causing dissensions or inducing them to live extravagantly.

5. Some of our catechists have been tempted to neglect their work in order to act as agents of the fund.

It may be useful to mention here the experience of a missionary regarding the effects of one of those funds.

Mr. Weismann writes:—

“In connection with the above mentioned death, we have had experiences, which have corroborated our opinion, that the Malabar Christian Provident Fund is not a source of blessing but of harm to our churches. The often repeated contributions which the members of this fund have to pay at the death of other members,

The Malabar
Christian Provident
Fund.

and which people who are scarcely able to support themselves and their families are unable to pay out of their income, are a cause of the yearly growing indebtedness of our Christians, we won't say the only cause, but one of the chief causes. Debts are made in order to pay contributions due, the missionaries are entreated for the sake of God and Christ to help an insolvent member who has been threatened with expulsion from membership; but in most cases people in their difficulty have recourse to the Mahomedan money-lender, who at the rate of 24 per cent, or against the promise of the whole produce of the debtor's compound or garden being made over to the creditor, continues to render assistance till he, the money-lender, becomes the chief heir of the 'blessing' to be expected at the death of a dear family-member. Nor is it unfrequent that money is borrowed, goods and victuals are bought on credit in the hope, that an old father or mother, a sickly wife or sister may die ere long, and the dying person himself is living on what his death is expected to bring into his family, whereas the money-lender laughs in his sleeve at the thought of the usurious interest which this 'convenient institution' of the Malabar Christians is procuring for him. What a shame for a Christian who, when hard pressed by debt, is almost forced to long for the speedy death of a relation! And when death comes and after death a heap of rupees, the proverb 'Lightly come lightly go' proves only too true. In all the cases which have come to our knowledge up to this day, in which money had been paid out of the fund to our Christians, debts had first to be paid off. The remainder was by some put on interest.

never to be seen again, others began to live in a better style than hitherto, and after two or three years the last pice had disappeared. Blind S., for instance, at the death of his wife last year received Rs. 668, from the M. C. P. F. At the receipt of the money, he had first to pay off a debt of Rs. 175, and only Rs. 200 are said to be left to him now. The widow of N. N. received Rs. 685 towards the close of 1893. She had to clear Rs. 300 debts; two sons took away another Rs. 300 and now after a fortnight she has only Rs. 62 left. In both cases the missionary wearied himself with giving advice how the money ought to be usefully employed; he entreated, threatened, called the presbytery to his assistance, but the trouble he took for the welfare of the blind man and for the widow and her babes, brought him nothing but enmity and animosity. One of the sons of the widow sent him a letter full of scorn and mockery, intimating that he, the son, fully acknowledged the duty of the missionary to assist his parents while they were in distress; but that now, after his mother had got money, the missionary's advice was not needed at all, and the mother was threatened, that if she refused to give the money to him (the son), she should never cross his threshold again."

These drawbacks, though most detrimental to the moral and spiritual character and welfare of our Christians, are however not the only ones. We are afraid that sooner or later financial ruin may be the result, because a sound foundation, based on extensive statistics and careful calculations is wanting, and we would advise the managing committee to try to place them on a sure and proper financial basis.

2. The Work Done.

Beginning with those branches which belong to our mission in India as a whole, we first mention

I. The Theological Seminaries at Mangalore and Tellicherry. The Mangalore Seminary (established 1863). The session began

in May 1892 with 28 students. Of this number one had to be dismissed, three were examined in March 1893, and after having passed their examination with credit, one in the second, and two in the third class, were consecrated for their work on March 31st and stationed at Karwar, Puttur and Mangalore respectively. With them *Samuel Subbarao*, a born Brahman, a young man from South-Arcot, who had been brought to the Lord by the instrumentality of *Mrs. Reade* at Panruthi, and educated in our seminary, was also consecrated and sent back to South-Arcot. To the remaining 24, seven new ones were added in May 1893, so that at the end of 1893, there were thirty-one students in the school. It is interesting to note, that of these 31 students no less than 12 were born heathen, and about seven of their number are sheaves of the harvest brought in during the famine of 1877. The subjects taught in the institution were the following:—Dogmatics, Exegesis of parts of the Old and New Testament, Introduction into the Old Testament, Homiletics, Hinduism, Greek, Sanskrit, English, Canarese, Singing, Preaching and Catechising.

The Seminary at Tellicherry (established 1890). The session began in January 1893 with 8 students, whose number was increased by the admission of two students (one matriculate) from the Christian High School. One student, after having completed his studies and passed his examination, was consecrated as a Catechist, while two others left the institution in the course of the year, one on account of ill-health, the other of his own accord. At the close of the year 9 students remained in the institution. The subjects are about the same as those taught in the Mangalore Seminary. Besides weekly preaching in the bazaar, the students made two preaching tours for the purpose of being initiated into their future work. The spirit of the students is a good one; there are a few who are seriously inclined and who exercise a good influence on

the rest. On Sunday afternoons the students have a private prayer meeting; they have also begun to contribute from their pocket money their mite to the mission box.

II. The Literary Department has its centre in Mangalore. The Mangalore printing press prints chiefly in Canarese, Malayalam, Tulu and English, occasionally in Sanskrit, Telugu, Tamil, Konkani and German.

From the Mangalore Book and Tract Depository the 32 branch-depots draw their books and tracts. The central Depository as well as the branch-depots were managed by *Mr. Stamm*, and towards the close of the year by *Mr. F. Huber*. The manager is also the publisher of the concern.

The work of revising the Canarese and Malayalam versions of the Bible has been carried on. The Canarese Committee had two sessions, from April 8th to May 27th at Ootacamund, and from October 12th to November 13th at Bellary, finishing the gospel of St. John and Romans I to VIII.

The Malayalam Committee in one session from 15th to 29th November completed the epistles to the Ephesians, Philippians, Colossians, Thessalonians I and II and I. Timothy.

The Printing Press was managed by *Mr. Huber* and since November last by *Mr. Hirner*, who returned from furlough in October last. It employed 50 people, of whom 47 are members of our Mangalore church. Besides printing a number of school-books, tracts and Bible-portions, it finished the printing of the revised version of the Tulu New Testament and of Kittel's large Kannada-English Dictionary, a work of 1752 closely printed pages and of immense industry and erudition. The Press had been engaged five years in printing it.

LIST OF BOOKS AND TRACTS

Printed from 1st November 1892 to 31st October 1893.

I. Canarese.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Sabhāpatra Vol. xxv. to xxvi.		8°	600	192	115200
Who is Your Saviour ?		16°	2000	47	94000
Twelve Letters	VII.	16°	5000	75	375000
Examination of Hinduism	III.	12°	2500	88	220000
The Way of Wisdom	XIII.	32°	5000	30	150000
The Twice Born	II.	16°	3000	40	120000
The True Guru	I.	16°	2000	23	46000
The Gospel of St. Matthew, (revised Trans.)		16°	3000	124	372000
The Gospel of St. John, " "		16°	15000	99	1485000
The First Reader, Part I.	XIX.	12°	30000	48	1440000
Do. do. II.	IV.	12°	20000	92	1840000
A Catechism of Canarese Grammar	XIII.	12°	5000	60	300000
Kāryapañja	V.	16°	4000	88	352000
The I. Standard Arithmetic	I.	16°	1000	11	11000
Do. II. do. do.	I.	16°	1000	15	15000
Do. III. do. do.	I.	16°	1000	28	28000
Do. IV. do. do.	I.	16°	1000	52	52000
Kanarese Geography, III. Standard	I.	16°	3000	28	84000
Do. Third Book (Bombay Govt.)	IV.	12°	25000	132	3300000
The Story of India for the IV. Standard	I.	12°	2000	50	100000
An Elementary History of India	I.	12°	2000	74	148000
Colenso's Arithmetic, III. Part	II.	12°	1200	33	39600
Answers to III. and IV. Standard Arithmetic	I.	16°	500	7	3500
First Book of Agriculture	I.	12°	2000	152	304000
A Dialogue on some of the Hindu Systems					
of Religion	II.	16°	3000	52	156000
Canarese Almanac for 1894		8°	7000	64	448000

II. Malayalam.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Kēraḷōpakāri Vol. xx.		8°	500	192	96000
Morning and Evening Prayers	I.	12°	2000	29	58000
The Last Strand of the Rope	II.	32°	5000	15	75000
Stealing the Mangoes	III.	32°	5000	16	80000
The Rich Man's Feast	IV.	32°	5000	15	75000
The Way of Righteousness	IV.	32°	2000	24	48000
Life of the Rev. Jacob Ramavarma	II.	16°	1000	28	28000
Instruction in Divine Truth	II.	32°	3000	20	60000
Ramābāi Sarasvat	II.	32°	3000	20	60000
The Birth of Christ	IV.	32°	3000	16	48000
The Incarnation of Christ	VII.	32°	2000	24	48000
The Good Shepherd	IV.	32°	5000	12	60000
Epistles of James and John		32°	5000	46	230000
Daniel		32°	5000	100	500000
Jonah		32°	5000	14	70000
Malayalam Psalms		16°	5000	288	1440000
The First Reader, Part I.	XIX.	12°	30000	48	1440000
" " " II.	V.	12°	20000	104	2080000
The Fourth Reader, " I.	II.	8°	2000	189	378000
" " " II.	II.	8°	2000	208	416000
Geography, III. Standard	I.	16°	3000	32	96000
Third Reader	III.	12°	8000	111	888000
A First Book of Agriculture		16°	1000	147	147000
Almanac for 1894		8°	2000	8	16000

III. Tulu.

The New Testament	16 ^o	4000	735	294,0000
-----------------------------	-----------------	------	-----	----------

IV. Anglo-Vernacular and English.

Anglo-Malayalam	II.	Reader	VI.	16°	5000	232	1160000
" Canarese	II.	"	IV.	16°	3000	225	675000
" Malayalam	IV.	"	IV.	16°	3000	293	879000
The Fifty-Third Report of the B. G. E. M.				8°	1100	94	103400
Kittels Kannada-English Dictionary (cont.)				I. Ry. 8°	3000	1802	5406000

SALE OF BOOKS AND TRACTS

during the Twelvemonth

*from 1st July 1892 to 30th June 1893.**1. Our Own Publications.*

		Rs.	As.	P.
29,974 Copies of Canarese Religious Books		1,277	3	9
2,325 "	Tulu " "	79	4	11
21,496 "	Malayalam " "	811	0	2
25,705 "	Canarese School-Books	5,475	1	0
15,685 "	Malayalam " "	2,057	8	9
6,718 "	Books in other Languages	618	7	2
28,730 "	Canarese Government Books	4,202	5	6
41,885 "	Malayalam " "	6,174	2	0
<u>172,518 Copies.</u>	<u>Total Rs.</u>	<u>20,695</u>	<u>1</u>	<u>3</u>

2. Other Publications.

1,375 Copies of Bibles and Bible Portions	261	6	1
1,838 " " Bangalore Tracts and Books	39	15	11
12,000 " " Sundry Engl. & Vern. Books	10,448	5	11
<hr/> 187,731 Copies.	<hr/> Total Rs.	31,444	13 2

We would here gratefully acknowledge the grants of paper by which The Religious Tract Society in London have greatly assisted us in our work of publishing tracts.

We now proceed to review the work done in the different districts of our own mission-field. For statistics, we would refer our readers to the tables at the beginning of this report. Those, who are particularly interested in one or other of our various stations or branches of work will readily find it by reference to the index at the end.

I. South- and North-Canara.

Area 7813 square miles, Population (in 1881) 1,381,354.

Seven Stations; languages in which the Mission-work is carried on
Tulu and Canarese.

A. The Native Church.

Numbers. The churches in these districts number 73 baptized members more than last year, owing partly to the baptism of 42 adults and 14 children from among the heathen and partly to the excess of births over deaths. Udipi, though it had the largest number of baptisms, namely 44, had also the greatest loss by excommunication and backsliding, for no less than 69 souls left the church of their own accord, or had to be entirely excommunicated chiefly at the out-stations Malapu, Gudde and Kalyanapur. If we inquire into the causes of these sad occurrences, we generally find either that the backsliders were prompted by worldly motives in coming to us, but finding that their expectations were not realized, they left us; or they fell into sin and would not submit to discipline. The latter sort are often taken in hand by the good Shepherd himself, who follows the lost ones, sometimes with his judgments, till they humble themselves before him and are glad to return to his flock.

Mr. Schaible of Mulky in his report mentions some of the worldly motives which often induce people to seek admission into the church:—

“A certain family had a sick child; if the missionary was able to cure the child, they would become Christians. Another man had relatives among the Christians and would like to join them, but he mortgaged his lands ten years ago; if the missionary would lend him Rs. 200 to pay the debt, he would come. A certain young

man, a Roman Catholic, has had a quarrel with his priest, who refuses to marry him unless he pays his church-dues, amounting to upwards of Rs. 30. The young man grows so violent, that the priest turns him out of his home. Is not that cause enough to change one's religion? He is told, however, that we do not consider it a sufficient cause.—Another Roman Catholic asked for admission because he had lost one of his eyes and was sick and the Roman Catholics did not take care of such as he."

Christian Life. Outwardly the life of the majority of our Christians has not been an easy one. Though there was less sickness than last year, provisions, especially rice, were dear in all our Indian mission-fields. No doubt the exchange value of the rupee has something to do with the high prices now prevailing which show no tendency to become as low as they formerly were. The result is the more trying for poor people as wages have not risen in proportion.

Spiritual life is not as flourishing as we would wish it to be; we would wish more love for the word of God, more eagerness to hear and to read it, more truthfulness and honesty in people's dealing with one another or with non-Christians, more purity of heart and life, less of party spirit. Still we are glad to say, that in most of our small churches there are a number of true Christians, who love the word of God, and strive to rule their life by its precepts. It is cheering also that persevering efforts to bring lazy church-members under the influence of the word of God are often crowned with success. As an instance we insert part of the report of *Mr. Schaible* of Mulky:—

"I was particularly rejoiced" he writes, "to see how the word of God met with a good reception in the class preparatory for confirmation. I had to gather lads of 17 to 21 years, who had neglected school and could not read. Some tried to evade the class, but I declared to the parents

A Confirmation
Class.

that they would be placed under church-discipline if their sons did not come to the class, and the lads were apprised, that I should not receive them into the church if they were unable to read. This firmness had the desired effect. At first, it is true, I had great difficulty to get them to attend regularly. I rejoiced the more in December when I finished the instruction, to observe, that the behaviour of the youths had entirely changed. They took pains to learn their catechism, attended the instruction with lively interest, and their answers would show that they understood what they had heard and committed to memory."

We pray for an outpouring of the spirit of sanctification on our churches.

Education. The education of children is one of the sore points with many of our Christians. Some look only to the mission for the education of their children, and are of opinion that the mission should establish schools where their children should be clothed and fed, and taught up to the highest standards. Some think, that even college-education should be provided for them by the mission; meanwhile they neglect to lay the foundation of a good education at home by training their children to habits of truthfulness, industry, modesty and piety. But we are glad to say, that there are families, whose home-education is most exemplary.

As regards the part which the mission seeks to take in educational work, it is our desire to give a sound elementary education to each one of our Christian boys and girls, enabling them to read the word of God in their mother-tongue, to discharge their secular duties with intelligence, and to become intelligent members of the Church of Christ. Therefore primary schools are established in all our stations and out-stations, where there is a sufficient number of children. At the same time we do our best to impress on the minds of the parents their duty towards their children by asking them to pay a

small school-fee. For the benefit of those who are gifted for a higher education we have boarding schools and orphanages for boys and girls with middle school classes at Udipi and Mulky, a preparatory school (of the middle school standard) and a Teachers' Training School at Udipi. The Anglo-Vernacular High School at Mangalore and the 16 non-Christian Elementary Schools are largely attended by Christians also. But it is probable, that ere long it will become necessary to establish a Christian high school in these districts also, as has already been done in Malabar.

Industrial and Mercantile Establishments. There is an idea prevalent among many English residents in this country that the Basel Mission is a rich mission, its industrial establishments yielding a large income, which goes far to meet the expenses of the mission. But it should never be forgotten that these establishments were originally founded, and are still kept up, in the first place for the benefit of the Native Christians themselves, providing work for those who have lost their livelihood by becoming Christians. It is true that the Lord has blessed our endeavours and that the mission derives part of its income from these establishments, but the whole income from our industrial and mercantile establishments would not be sufficient to meet even the cost of the different schools and other educational establishments in our several mission-fields.

The Mercantile Mission-Branch at Mangalore, the Printing Press and Book concern, the Weaving Establishment at Mangalore with a branch at Mulky, the Mechanical Establishment at Mangalore, the Tile-Works at Jeppu and Kudroli (both near Mangalore) and at Malapu (or Malpe) near Udipi, employ altogether about 370 Christian men and boys, and 180 Christian women and girls. By daily prayer held in the establishments, with reading of the word of God, by judicious

discipline and training, the superintendents endeavour to gradually raise the standard of Christian life and morals of these people and at the same time to influence the non-Christians employed, of whom there are a considerable number.

B. Evangelisation.

In a variety of ways the gospel has been preached to the heathen during the year past, in the bazaars of the larger towns, on market-day gatherings, at fairs and idol-festivals, in the villages and homesteads of the people and in visiting from house to house; the Bible-women, either alone or accompanied by some of the missionary ladies, visited their non-Christian sisters to tell them the old story of the love of God to sinful men and women. In numerous schools the work of leavening with the word of God the mind of the young people of high and low castes has been regularly going on, while Bible-portions, books and tracts have been sold from the depots and by col-porteurs in great numbers. More than 4000* days have been devoted by missionaries, evangelists and catechists to itinerancy. On one occasion the students of the theological seminary at Mangalore made a preaching tour to North Canara where at the idol-fair of Koteshtar near Basrur about 50 addresses were given. As experiences in the work of evangelisation we give the reports of different preachers.

Evangelist Bethuel Soens, stationed at Puttur, east of Mangalore, testifies to a growing acquaintance of the people with the word of God at many places, and greater willingness to listen to it than before.

* These figures have been obtained by adding up the number of days which each missionary, evangelist and catechist, as well as the pupils of the catechist school spent in itinerant preaching.

Mr. Ritter of Udiapi reports:—

“At the time of the installation of a new Swami (high-priest) in Udiapi we had for a whole week a very good opportunity to preach the gospel to the people gathered together for the purpose. We had a special booth erected for our accommodation and could preach without any disturbance, while the boys of the Middle School attracted crowds of listeners by their singing.”

Rev. Daniel Aarons of Udiapi reports:—

Effect of Preaching.	“I could give numberless instances that the word of God takes effect on the masses, but I will mention only one: By hearing the word of God again and again the life of the heathen has become gradually more like that of Christians, and they respect such as lead a moral life. Once on a Sunday I met a Christian woman selling fruit. Two heathen women who saw her reproved her, telling her that it was not right for a Christian to trade on Sunday. At K. there is a Roman Catholic who diligently reads the word of God, comparing the Roman Catholic doctrines with it. Often when I am occupied with preaching to non-Christians in his neighbourhood he will come and assist me.”
-------------------------	--

Mr. Gengnagel of Basrur reports of a visit to Kollur at the foot of the Ghauts in March 1893:—

A Matriculate Jogee.	“To my astonishment I found a Brahman devotee or jogee who had passed the matriculation examination and had had a high appointment in Government service. When I asked him why he had become a devotee travelling from place to place, he said, he wished to free himself from corruptibility and to rise to a higher standard of wisdom. I showed him from scripture and the sayings of pious Hindus, that the wisdom he desired was only to be found in Christ and that he could only attain his desire by humbling himself and by accepting the grace of Christ. I invited him to become a Christian and to preach the gospel to his countrymen. He answered smiling: ‘I could preach of Jesus very well and there is no hindrance for me
-------------------------	--

to come to your divine services, but it is impossible for me to believe in a Son of God who is said to have died for our sins. I am trying to seek rest for my soul in my own fashion, but that is no reason, why we should not remain friends'."

Assistant Catechist Christiananda Manjaru writes:—

"I was by birth a Brahman priest. After becoming a Christian I thought that those who in former times used to consult me on religious matters would now also be willing to accept the Christian religion from me. When formerly I taught them lies instead of truth, they would firmly believe every thing I told them and would pay plenty of money for it; therefore I hoped that now when I told them the truth they would accept it and become Christians. But in this I have been mistaken. The people now look on me and my brother as outcasts, and when we tell them the way of salvation ever so affectionately they only think that we want to make outcasts of them also. As much as they used to honor us before, they now abuse us, not always openly, but among themselves. But I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Therefore I patiently bear their invectives and preach to my countrymen the gospel of Christ as the Lord gives me strength. The people have heard a good deal, and cannot now gainsay what we preach. But some say:—'It is all true what you say, but if we cannot believe it and act up to it, it is of no use listening to it.' Others think if the Christian religion did not require giving up caste, there would be no objection in believing it. But as it stands it is best that each keep his own religion though it be inferior."

Mr. Nübling of Honavar has been much cheered by the willingness of the younger members of the Haviga Brahmans in North Canara, as well as by his experiences in the village of Karki near Honavar.

"At first all were listless and dead", he writes, "but after some time, several of the young people not only began to listen attentively

but to invite me to come again, and would also come to the mission-house to see me. As far as I can judge, some of them are not far from the kingdom of God."

Catechist Jesudasa Melattu in Kasaragod writes:—

<p>What People think of Missionaries.</p>	<p>"The ordinary people in the interior think of Christians as of a rascally kind of people, living in crowds together in caverns in the dense jungle. They believe them to be great magicians, who by means of different kinds of powders, enchant the people, and who</p>
---	---

when they meet anybody, throw some decoy powder upon them, whereby their victims become absolutely without a will of their own, following the '*Pádre*' mechanically as a dog does his master. Having succeeded so far he confines them in some dark room, without food or drink, so as to break them thoroughly in and convert them into his tools. One of our Catechists, for instance, was asked by the people how long he was shut up by the '*Pádre*' (missionary) till he became submissive and tame! People, however, who have had some intercourse with Christians and have had opportunities to hear the gospel preached at heathen festivals and on other occasions are of quite a different opinion, though equally unfavourable to us. They think that among all the learned men on earth the '*Pádras*' are the most learned and celebrated. The Guru of these '*Pádras*' is believed to have promised to all governments of the earth on his word of honor, that to unite all people into one caste shall be his sole and highest aim. The governments do not only agree to pay the '*Pádras*' handsomely, but give them a reward for every person they succeed in drawing over to Christianity. This, of course, makes them anxious to win the people either by means of books or by public preaching; and they use every exertion in carrying out their evil purpose. Therefore every one should avoid coming into contact with them and on no account listen to their preaching or enter into conversation with them.

"The third class contains active opponents to Christianity, *e. g.* the polemic writer Mathakhanda Shastri and his disciples, who have compiled polemic pamphlets against Christianity in Malayalam and

distribute them everywhere. Whenever they see us, they mock us, saying: 'Jehovah parishuddhan (J. is holy), Jehovah parishuddhan, Jesus parishuddhan.' Some of these mockers commit their polemic writings to memory in order to be able to recite them fluently so as to impart their unbelief more readily. They say, for instance, 'the Bible is full of contradictions, at one place it says that God abides in the light, at another he is said to abide in darkness. But the '*Padres*' are foolish enough to believe all sorts of contradictions and false doctrines, which they try to impart to silly people in order to cheat them out of their caste. It is therefore no wonder, that they have made themselves detestable in places where they have been for any length of time. Besides that they are absolutely ignored by Government, reason enough for us to oppose them and to try to get rid of them.'

"There are, however, a few who have formed correct ideas and think fairly about us, but these are mostly cowards, fearing to commit themselves. Therefore they remain neutral, giving our enemies no cause to be displeased with them and at the same time remaining friendly with us."

Work among the female part of the population. Bible-women. At Mangalore *Mr. Walz* has a weekly class of Bible-women to prepare them for their work, and *Mrs. Walz* accompanies them on their visits in the town. The higher castes rather dislike their coming, but in the houses of the lower classes they are generally welcome. The newly appointed Bible-women at Udipi used to be accompanied by *Mrs. Ernst* who gives some interesting accounts of the various kinds of reception they met with:—

"One day a Brahman received us in front of his home with the question: 'What is your desire?' 'We are Christians', we said, 'and we are come to tell the women some stories from the word of God.' 'What women?' he asked, 'Brahman women?' 'Any women', we said, 'we don't make any difference'. 'Please go to the next house'.

How Bible-women
are received.

At the next house the reception was similar, and so again and again. At the house of a toddy-drawer, the brother of one of our catechumens in the neighbourhood of Malpe, a low footstool was offered to us for a seat. The people talked with us till we turned our conversation to spiritual things, when the woman suddenly rose and began to pound rice with great activity. When I asked her to come out she gave no answer, and her son who was listening was told by his father to go about his business. There we were. 'We wish to tell you a few words about the life to come' I said, 'for you know very well, that death will not pass you by. But you are shutting your ears and will not hear, therefore it is your own fault, if you find heaven closed to you.' Then the woman came out and said, 'May I offer you a cocoa-nut to drink?' I declined, and we went to the next house. The son of the house however followed us and listened very attentively to our message, for which he was scolded when he got home."

But the Bible-women are not always treated like that.

The next house *Mrs. Ernst* and the Bible-women proceeded to was the house of a Konkani Brahman. "We found", the report proceeds, "the mistress of the house at home. When we asked permission to come, she wanted to know what our business was. I said, 'We want to say a few words to the women'. 'Of what kind are those words?' she asked, eyeing us suspiciously. 'Well', we said, 'we are all mortal men and may be called away by God any day, therefore we want to speak to you about heaven and the future life.' 'Do let the people have their say', a little girl of about 12 years urged her mother, 'their words are good, I was listening to them over there'. 'Well, you may speak', her mother answered rather reluctantly. 'May we sit down?' I asked. As she would say neither yes nor no, I came to her assistance by saying 'We don't want to sit in front of your house, there is room for us under the tree'. With these words I sat down, and we told her the parable of the great supper. When we had finished, the master of the house appeared. 'Why are you sitting in the sun?' he asked kindly, 'come to the house, I know you well. Why did you not invite them to the house?' he asked his wife in Konkani, who replied, 'I did not

know who they were, did I?' As we had finished our mission, we were kindly dismissed by the gentleman and invited to come again.

"In another quarter, we were passing by a house where the last time we had been treated rather slightly, when we heard a woman call to her grandmother, 'Granny, granny, they are coming'. The grandmother followed on our heels to the next house, where last time we had been treated and listened to in a very friendly way. This time the mistress of the house was absent, and we asked a young woman if we might tell her some story. She hesitated, when the old woman said to her, 'Say yes, otherwise they will go away' and drew the young woman to a seat beside herself. Soon other women also gathered round us, and some of them listened with interest to the parable of the prodigal son."

At Basrur there are no Bible-women, but *Mrs. Gengnagel* visits the women in their houses, accompanied by the wife of her servant. Since the people, when sick, are accustomed to go to her for assistance and to get medicine from her, she is welcomed in many houses. She reports:—

"The attention of the women varies much. Some always say 'Yes, but what can we do?' Others try to defend their religion. A farmer's wife, when I represented to her the uselessness of her idols and of the Tulasi shrub said:—'Oh, the shrub is my God. I need it very much. I worship it daily. I place myself before it, join my hands and say:—'Give me a blessing and happiness to-day, let my household prosper, protect my children and forgive my sins.' Many a time when I had lost my key, I would say to the shrub:—'Show me the thief,' and lo, I always found the key again. No, no, I shan't allow any harm to be done to my Tulasi shrub. While my house stands, no other religion shall come in.' Of the missionaries the women believe, that Government gives them money as much as they want, and that they have plenty of it. They have no need to work, they lie about idle the whole day."

A bigoted Tulasi
worshipper.

Evangelisation by Schools. For non-Christians our mission is supporting 22 primary schools and 3 anglo-vernacular schools—one of them a high school—in these districts, besides which many non-Christian children attend our parochial schools, so that the whole number of non-Christian children that receive Christian training in our schools in these districts is 1322 boys and 298 girls. We cannot boast of any conversions among our pupils, but if we were to inquire into the ways and means by which the adults who are received into the church in the course of a year, were led to Christ, we should find that in many cases the first impression had been received in a Christian school. We give a few extracts from reports received.

Mr. Bucher, superintendent of the Anglo-Vernacular High School at Mangalore, writes:—

“The matriculation examination of last year was uncommonly difficult; of 28 candidates sent up, four only passed, that is 14 per cent, whereas the average of the whole presidency was only 9 per cent. The school has been enlarged, and there is now plenty of room, and also a spacious gymnasium. The school is nearly self-supporting. In consequence of the new code it is now easier to work together in harmony with other schools.—As the masters of the school did not like to be behind other schools in the matter of prize-distribution, they collected a considerable sum of money for the purpose.”

Regarding the effect of the Bible-lessons, *Mr. Bucher* writes:—

“One boy who would continually contradict Bible teaching and sometimes would use improper expressions regarding Christianity, had to be reprov'd and left the school.—Another, belonging to the highest form, has the courage to confess his faith in Christ openly, and is trying to convince others also. There are others, who now and then assure me that they read the word of God at home.”

Miss Maria Kaundinya, superintendent of the Brahman Girls' School, reports:—

“At the beginning of the year we had 59 girls; 23 left, 26 were admitted, so we close with 62. The attendance has been better than last year, so also have the results of the examination. Of 48 girls examined 45 passed. The girls are mostly sharp, intelligent and loving; they learn diligently, if the teacher understands how to rouse them. The little ones are always ready to ask for a holiday on the occasion of a feast-day, whereas the big girls often object to have holidays and prefer coming to school. The fourth class especially has been very good. Most of them took pains in their studies and neglected as few lessons as possible, in order to be able to pass the primary examination before the board. But though the girls are willing to learn, it is often the parents that object. ‘What is the use’ they say, ‘of paying so much for a girl? she will never get an appointment.’ Others wish that their girls should chiefly learn English.—The word of God is not without making its impression. One day, during respite, one of the girls came to my room to report that certain beggars were asking alms. ‘Is it true’, she asked, ‘that beggars will go to heaven?’ And on my answering her, she said with a mysterious air, but with a happy face: ‘Myself and L. believe in the Lord Jesus, we pray to Him every day, but we won’t let any body know it’.”

Mr. Schaible reports of the Anglo-Vernacular School at Mulky:—

“A number of heathen children have a creditable knowledge of Bible-history, though others are rather confused. The parochial schools are partly heathen, the number of non-Christians being greater than that of the Christians. Fees are difficult to collect. Still I am very glad that we have these schools. It is always a pleasure for me, when I am in those out-stations, to converse with the children on some part of Bible-history or some other religious subject.”

Mr. Gengnagel of Basrur reports:—

“Gradually the fear of the people to send their children to our schools is disappearing, and attendance is getting more regular.—The toddy-drawers, however, are still afraid to send their children, thinking that by some stratagem or other we are going to carry them off and make them Christians.—At Kailkeri we opened a school in May last. But as yet it is very scantily attended; the fear of some secret spell that might be practised on the children by the missionaries is still great.”

II. Coorg.

Area 2000 square miles, Population 178,302.

Two Stations. Languages Canarese and Kodaga (Coorg),
a dialect of Canarese.

A. The Native Church.

Nine adult persons have been admitted into the church by baptism, two at Mercara and seven at Anandapur, but owing to a considerable number of people leaving the district, especially Mercara, the total number is somewhat less than last year.

Mr. Schenkel at Mercara can report that the attendance of divine service is creditable and that family-prayer is held at least once a day in each house. The parochial school is scantily attended, owing to the want of an efficient master.

Of Anandapur *Mr. Fischer* writes:—

“The greatest obstacle to the growth of the church in spiritual life, as well as in number, is the propensity of the people to licentiousness. But the weapon of the word of God is used against this enemy, and not without effect. It is at the bedside of the sick and

dying, that we are sometimes permitted to see its effect. The month of April was a time of much sickness among our

A Deathbed.

people, inflammation of the lungs and ague being prevalent. It was during this time of distress that I was summoned to the sickbed of a young woman whose quiet and modest behaviour had always impressed me. During the previous night she had suddenly been attacked by a burning fever with violent cough and convulsions, which nearly suffocated her. On the morning she went to her mother's house and said to her: 'Mother, up to this time I have been your daughter, but now I am going to be the Saviour's daughter'. Some time afterwards she wanted spiritual assistance and sent for me. When I arrived, she sat up, looked at me, and said: 'Alas, I am in great anguish and distress, greater than I can express. To my question as to the cause of her distress, whether it was her illness or something else, she replied: 'Yes, also my illness, but especially my sins! Last night I thought I should die.' It was a great joy to me to find a soul whose distress was caused not so much by her illness, but by her sins. When I comforted her with the gracious invitation of our Saviour, 'Come unto me etc.', she said, 'I have already been calling on the Lord; but will he hear and accept me?' 'Yes', I said, 'he will; he loved you also, he died for you and bought you for his own child and is now calling to you:—'Though your sins be as scarlet, they shall be as white as snow.' 'Yes', she said, 'I now believe that the Lord loves me'. Next day, when I went to see her, her mind was more quiet and peaceful. She could believe that the blood of Christ cleansed her from all her sins. On the third day I was summoned three times; she had hard struggles to go through and always felt relieved by my prayer. She had no doubts now and could leave every thing in the hands of Jesus, even her only son. 'The world' she said, 'cannot hold me now when I am going to the Lord.' When I entered her house the third time she had already completed her pilgrimage. She had fallen asleep in peace."

B. Evangelisation.

Mr. Schenkel writes from Mercara:—

“Our means of evangelisation are house-to-house visiting, preaching in the bazaars, and selling tracts and Bible-portions. The cooly mission in its original shape has come to a stand-still, owing to the almost hostile attitude of the planters. Preaching in the bazaars is rather discouraging; while the consumption of liquors is increasing, religious indifference is also growing apace. One million quarts of country liquor are consumed yearly in Coorg.”

The number of days devoted to itinerancy by *Mr. Schenkel* and his two native assistants was 313. *Mr. Fischer* at Anandapur and his two native assistants together devoted 295 days to itinerancy; besides that, they pretty regularly preached to the people gathered on market days at Virarajendrapet, Siddhapur, Ammatti, Gonikoppa and Ponampet, and to the coolies on coffee plantations.

Mr. Fischer reports:—

“On the whole we meet with little inquiry after truth, and still less hunger and thirst after righteousness. ‘The money which I possess’, a rich Coorg said with a sneer, ‘is of more value to me, than all the fine promises of your books.’—Siddhapur, Ammatti, Virarajendrapet, Gonikoppa and Ponampet are small villages where little can be done on ordinary days. But on market days multitudes of people flock together there, and we get a numerous attendance. There is no opposition; most of our audiences belong to the lower classes who know neither the Bible nor their own religious books. But I am convinced that the Lord will not withhold his blessing from this kind of work.”

The Cooly Mission is sowing in hope even more than other mission-work. We preach to the coolies near their houses mostly in the evenings after their return from work. During the working season these people come from different parts of the country to the coffee-plantations, returning to their houses

after some time. It is therefore impossible to gather them into churches. But this shall not deter us from preaching the gospel to them.

III. Southern Mahratta Country.

Dharwar and Bijapur Collectorates.

Area 10,271 square miles, Population 1,847,653.

Five Stations.

This district, though called Southern Mahratta, because it once formed part of the Mahratta kingdom of the Peishwas, is essentially Canarese, more than 81½ per cent of the inhabitants speaking the Canarese language. Mission work is therefore almost exclusively carried on in this language. The Canarese people live closely together in compact villages and towns, sometimes of considerable size. Their character and disposition are more independent than that of the people on the coast, and as a rule they cling tenaciously to the customs and religion of their ancestors. Therefore the gospel is making very slow progress in these districts.

Though preaching in the bazaars and the villages, teaching in schools, selling of books and tracts has been carried on as elsewhere, there has not been a single baptism during the past year.

A. The Native Church

therefore shows almost no increase in numbers. Two of the stations, Dharwar and Bettigeri, even show a considerable falling off, partly on account of a number of people leaving the station, and partly on account of secession to the S. P. G. In Dharwar we have had to witness the painful spectacle of a missionary of the S. P. G. consecrating a place of worship in the very compound of the Basel Mission, on a piece of ground

which the Basel Mission had sold at a reduced price to persons belonging to their community on condition that they should not sell it to any body else, which place of worship is intended for people who had already been gathered from the heathen by the Basel Mission.

The attendance at divine service at Hubli and Bijapur, is good whereas at Dharwar, Bettigeri and Guledgudd most of the women are accustomed to absent themselves from the Sunday morning service; at some of the out-stations of Guledgudd also, especially Murudi, Halkurki and Mushtigeri, the attendance is often very scanty. We are pleased to see, however, that in a goodly number of families the word of God is held dear and is the ruling power of family-life.—As regards the morals of the people, we have continually to fight against the old habits of licentiousness, quarrelling, using foul language, drinking, smoking hemp and the like, but now and then we are privileged to find souls, who, though filling a humble station, lead truly Christian lives.

Such a one was *Devamitra*, the cook of the boys' orphanage.

Faithful in a
very little.

For a very moderate pay he has been doing the cooking of the orphanage faithfully and conscientiously, and though he was ailing for the last few years, he would get up long before dawn every morning to prepare jowaree cakes for the boys. He had had no schooling; but during his leisure hours he learned to read, and could read his Bible and hymn-book, of which he was very fond.—When a special collection was made last year to assist our home committee in paying their debt, he gave a whole month's salary. A chill he got on a holiday excursion to Badami with the orphanage boys, brought on typhoid fever, and feeling that death was approaching, he prepared himself for it. Having no family, he left the greater part of his property to the mission in his will. It will be difficult to find a successor for him, who with the same peaceful spirit combines an equal amount of fidelity and conscientiousness.

Education. With a few very creditable exceptions the education in the families leaves room for much improvement. Nor is the education offered in our schools always duly appreciated. The villagers in our out-stations Kardenhalli and Mushtigeri especially are very backward in sending their children to school and in paying school-fees. We hope that by patience and firmness combined we shall gradually accustom the parents to take more interest in the education of their children. We have two orphanages, one for boys and one for girls, in this district, in which however not only orphans, but also other destitute children, or children who cannot get proper education at home, are admitted. There are besides five day-schools for children of Christians, and those that have ability may continue their studies in the preparatory school (Middle School) at Bettigeri-Gadag, where they get both board and education, or in the High school at Dharwar. In the preparatory school at Bettigeri with which a training-class for schoolmasters is connected, boys are prepared either for the Theological Seminary at Mangalore or for the training class. A seminary where young men who are desirous of entering the Lord's service at a riper age without having had a thorough education before-hand, are trained for assistant catechists, is likewise combined with this preparatory school at Bettigeri.

B. Evangelisation.

The missionaries and their native assistants have altogether spent 1875 days in itinerancy; besides that, preaching in the bazaars in the towns of Dharwar, Hubli, Gadag, Bettigeri, Guledgudd and Bijapur, or house-to-house visiting has been regularly carried on. We give a few extracts that have reached us about this branch of our work.

Mr. Warth writes:—

“One day we were permitted to preach in a Lingait convent, before a Lingait priest who reads the Bible, and about 60 of his disciples. These people listened with great eagerness and devotion, so that we almost fancied we were in a church.”

Mr. Knittel reports:—

“There are many readers of the Bible here and there in the country, individuals or whole communities. The word of God, which is spirit and power and life, is certainly doing its secret work in the hearts of the heathen, and when the time of the Lord arrives there will be a joyful harvest. One of those inquirers is a certain Svámi in a Lingait math. He rejects idolatry and pantheism and reads the Bible left to him by his predecessor, who is now after his death worshipped as a god. He is in possession of a pamphlet also left him by his predecessor in which the deceased states his claim to be considered as the true Christ. The old Svámi is very fond of the Bible, which he knows pretty well and highly venerates.”

A Lingait
Guru who reads
the Bible.

Mr. Risch of Bettigeri writes:—

“I was most pleased this year with the work in the large, rich towns and villages north of Bettigeri, where I had never been before. I was afraid I should find proud and hard hearts and much opposition in those places. These have not been quite absent, but compared with the good reception we met with in most places, the unpleasant incidents are scarcely worth mentioning. The well-to-do farmers differ from the people in the poor villages south of Bettigeri where I travelled last year, being much more independent and intelligent. But just for that reason the work among them is on the whole more satisfactory, because the preaching is better understood. A venerable, rich and esteemed village-accountant at D., who followed us one morning to four different places of preaching in his village, and again and again listened seriously and eagerly to the same message, is only one of many instances which are a pledge that in those well-to-do villages also the lamb of God, the

Lion of the tribe of Judah shall in his own time 'divide the spoil with the strong'."

Catechist Henry Kodot of Shagoti reports:—

"In our village most of the heathen confess that Christianity is the true religion. Several read the word of God and pray every day. Others have learned the Lord's prayer and say it at their meals or before going to sleep. But they lack courage to confess Christ openly. A short time ago I was talking to a Hindu. He said they had a prophecy that after five years all the world would have only one religion and that, no doubt, would be the Christian religion, then he also would become a Christian."

Mr. Lutz of Guledgudd reports:—

In the course of the past year we were able to visit about 120 places to preach the gospel to the inhabitants. In many of them no preacher of the gospel had entered for the last 10 years. Our district numbers about 530 towns and villages. In about 200 of these we have been itinerating since 1887, the remainder have not been touched by direct missionary labour for at least 8 years. No wonder therefore that we cannot speak of any conversions."

Mr. Berli of Bijapur writes:—

"Travelling in the district is always a pleasure to me. Though as yet we have none or few conversions, our work is not in vain; there is scarcely a village in our district in which some of our tracts are not found, and these are doing their work silently. When the time of grace for the Southern Mahratta country arrives, we shall see that the long season of sowing has not been in vain."

Bible-women. We have as yet only five Bible-women, one at Dharwar, two at Bettigeri and two at Guledgudd. At Bijapur *Mrs. Berli* visits the houses of Mahomedans and heathen in the neighbourhood to speak to the women and to tell them Bible-stories. She was almost everywhere kindly received, though she found that the women took little interest in the word of God.

At Dharwar *Mrs. Ziegler* occasionally accompanies the Bible-woman on her visits. She reports of their experience at those visits:—

“One day when we came to a house which we now and then visit, and where we are always welcome, we asked one of the women whether she remembered what we had told her last time. ‘I really do not know’, she replied, ‘if it be advisable to remember anything you tell us, or if it would be better not to listen to you at all. For when I listen to what you say, my heart is disquieted, and there is something like a conflict within me. I do not dare any more to act as I used to act, and if I want to do anything which is not right, my heart says to me, ‘You must not do it, it is not right, the Bible-woman has told you so. If I had not listened to you, there would be no conflict, and I should be in peace.’—Another day as we were explaining the ten commandments to the women gathered at the same house, one of them, a nice, intelligent woman, said to the other women:—‘According to the law of God we should no more tell any lies, but should tell the truth. This evening I was to return a small sum of money which I had borrowed. But when I entered the house and found that the Bible-woman is here, I thought, ‘Now the Bible-woman is here, I cannot pay back the money to-day, but I can say, I could not pay it sooner, because I had it not.’ However after what you have been telling us just now, I must not say so, because I indeed have got the money, but I shall tell the person who lent me the money that I had no time to-day as the Bible-woman had come.’ Cases like this of an awakened conscience are, however, not frequent, it is more common that the women say, ‘It is impossible to live as the Bible tells us to live’”.

Evangelisation by schools. In six primary schools and one high school, chiefly intended for non-Christians, partly also in the parochial schools established for Christian children, the word of God in the Old and New Testaments has been told, read and explained, and appropriate Bible texts have been committed to memory by 659 non-Christian boys. Thus the

good seed has been sown into the hearts of the young and is sure to bring forth fruit in due season.

IV. Malabar.

Area 4,765 square miles, Population 2,365,035.

Seven Stations. Language Malayalam.

Last year we had the privilege of reporting considerable progress in the mission-work in Malabar. We are thankful that the progress has continued and the accession of converts from among the heathen has been even greater during the year under report than the year before.

A. The Native Church

shows an increase of 429 baptized members, 201 adults and 145 children having been received by baptism from among the heathen. Of the seven centres of work in Malabar, Codacal has had the greatest number of converts, altogether 159. Most of the converts belong to the Tiyer or toddy-drawer caste, a few are Cherumers; there are also a few Nairs (land-owners). We give some extracts from the reports of *Mr. Jaus* and *Mr. Bosshardt* to show the various ways in which the converts had been led to the Lord:—

"A toddy-drawer thought of becoming a Christian, but he would first see the Christians in their daily life; he therefore came to Codacal to stay there for some time. Satisfied with what he saw and heard, he came for good.

"*Parangoten* came to us with five children, including a baby, feeling sure that his wife would soon follow him and her children. She followed him indeed, not to stay, but to take away her children.

Two of them she took and stayed away for months. Messengers who were sent to inquire brought back the news, that she was still as hard as ever and would never become a Christian, the less since her parents and other relatives were against it. But the spirit of God changed her heart and she came. She and her husband were a year and a half under instruction. Then came a time of trials. One child died unbaptized; a second one after baptism. Her husband got smallpox twice. He recovered from the first attack, but after the second he too died. She was left a widow with 3 children.

"*Kunyamma* joined us together with her father, though her husband took away her only child by force. Some time afterwards her husband with the child also joined us, but he died of smallpox, and she was baptized together with her little daughter.

"When another *Parangoten* (now Nicodemus) joined us, his wife and a son would not follow him. At last his wife was decided by a dream, a voice saying to her distinctly: 'Go the way which you have been told to go', and she joined her husband. But the son was kept back by bad company. His father asked for our special intercession on his behalf, believing that our prayers would be heard. He was not disappointed. The son was present at the baptism of a number of converts in December 1891, which so moved him, that he cut off his hairlock and joined the Christians.

"*Aiappan*, a Cherumer of Palat, had to suffer a good deal of persecution when he became a Christian, some high caste people even beat him. But he remained firm. After his baptism he stayed at his village and is now trying to lead others to Christ.

"At the beginning of the year under report *Mr. Gopalen Menon*, a matriculate master of our Anglo-vernacular school at Ponani, in a letter to *Mr. Bosshardt* expressed his firm resolve to become a Christian, because after carefully comparing Hinduism and Christianity he had been convinced of the truth of the latter. He had been of this conviction for several months, but the thought of his friends and his property had kept him back. At last he felt that it was his duty to forsake everything, even his dearly loved wife, for the sake of God and religion. When on the 21st January he carried out

his intention, there was great excitement at Ponani, and he had for some time to retire to Paraperi near Codacal. Endeavours were also made to ruin our Anglo-vernacular school at Ponani and to establish another, but they came to nought, since the necessary funds were not forthcoming. Meanwhile the new convert was carefully studying the scriptures and preparing himself for baptism, which took place on Easter Sunday. *Gopalan* (now *James Victor*) returned to Ponani, where after a hard and painful struggle with his friends and relatives he settled again, though without his wife, and is now, as before, a master in our Anglo-vernacular school. May the Lord keep him and all the other new converts on the narrow way they have entered, till they reach the glorious prize!"

The Codacal station was much tried by sickness during the year past. Smallpox and measles especially were very rife and carried off a good number; some were attacked even two or three times by smallpox. Several cases of carnal sins have come to light, and the worst is that the chief sinners were Christians of long standing, who instead of repenting rebelled against church-discipline.

The Codacal centre with its out-stations has now the largest number of Christians in Malabar, numbering 1068 baptised church-members (including children), while Calicut, hitherto the largest station in Malabar, has only 1058.

Calicut, however, has also had a good harvest. We have the pleasure of giving an extract from the report of *Mr. Jonas Padiath*, the native pastor:—

"By the grace of God the external growth of the church during the past year has been the most blessed of all; the number of the church-members having now risen to exactly 1000 (excluding the out-stations), 68 souls have been admitted from among the heathen. Though most of these came for their daily bread, yet baptismal instruction has worked a great blessing in their hearts, whereas on the other hand it cannot be concealed that the devil also had his work in them, so that a number of those, who had been under in-

struction became backsliders, and others had to be dismissed on account of ill-behaviour immediately before the time appointed for their baptism.

"In October last the Lord granted us the pleasure of baptising a family of eight souls. The head of this family was led to the Lord by his son *Chandukutti*, who was baptised a year or two ago, and is a teacher in the parochial boys' school at Calicut. The father, who at first showed aversion to Christianity, on a visit to his son came into contact with the word of God and its ministers, and had opportunity to hear a good deal of it. By and by the seed which had been sown in his heart, while still a boy in the school at Putiangadi, began to spring up. Though resolved to become a Christian, he found it very difficult to carry out his intention, his relatives and caste people, among whom he was a person of note, and especially his wife, placing many obstacles in his way. At last his son, accompanied by *Evangelist Nathanael Arukanden*, in the middle of the night fetched him and his wife and children in two carriages to Calicut. His wife during the first days after the flight felt very unhappy. 'Why did I leave my friends and relations to live in the midst of strangers?' she would wail. But gradually fear and grief began to depart, and she learned to understand and to praise the ways of the Lord. She said to the Evangelist:—'That I who had formally declared that I would never become a Christian, and beat myself in the presence of my son—that I should have got up at once when on that memorable night my husband called me, saying, 'Get up, let us go', and should have gone down the stairs, I can consider as nothing else but the doings of God. Now I am rejoicing greatly. Who would have thought that it is such a good thing to be a Christian?' During baptismal instruction, when the instructor one day had explained the account of Abraham's going out from his own country and kindred, she said: 'That is just as it was with ourselves.' Both husband and wife were eagerly longing for their baptism, and chose for themselves the names *Abraham* and *Sarah*. A short time before their baptism their eldest son *Chandukutti* (*Lazar*) had the joy of bringing home his wife *Unnichira*, who had so long been retained in the midst of heathenism. When he joined the Christians he sent her to her

family, hoping that she would by and by follow him. But she was not inclined to do so, and even if she had been, she was so strictly watched, that she would have found it impossible, and when he went to her parents' house to fetch her, he was not even permitted to speak to her, and he and his companion *Evangelist Nathanael Arukanden*

An answer
to Prayer.

were loaded with abuses. But *Lazar* did not cease to pray to God on her account, till He opened the way in a wonderful manner. *Lazar's* father-in-law had been brought to court by his landlord for criminal trespass. In his action the plaintiff had fraudulently pleaded that defendant had vacated his house long ago. To prove that he had always lived in the house the defendant cited *Nathanael Arukanden* as a witness. On his evidence the court decided in favour of the defendant. The fact that the Christian Evangelist who had been shortly before so shamefully abused by him, the defendant, now gave testimony in his favour, touched his heart so much that he said to his son-in-law, 'I shall gladly let my child go among such people as that man is'. Therefore when *Lazar* and *Arukanden* went one day to fetch the young wife from the midst of their weeping relatives, he was not at home. The Lord made also the young wife willing to follow her husband. After joining him, she gladly and eagerly listened to baptismal instruction and joyfully confessed her faith in public. She received the name *Martha*. Their little girl of four years of age, whom her grandmother had kept back, was also returned to them some time afterwards, and was baptised with her mother on the 24th December. Thus the Lord had heard *Lazar's* prayers and given him his heart's desire.

"As regards the pastoral care of church-members, the work which the Lord is carrying on by His spirit in the hearts is generally not visible to human eye. But at the approach of death it becomes apparent that the Lord is with His people and manifesting himself to their hearts. An old member of the church, who had formerly been

a worker in church and in school, but had to be dismissed, came to Calicut a few days before his death in order to die theré. He was well prepared. His only trust was the sacrifice of his Saviour Jesus Christ.

He confessed his faith in Him and his readiness to go to Him, and breathed his last under the prayers of the catechist. If, however, we look at the spiritual state of the Calicut church in general, there seems to be a kind of coldness and indifference overspreading it. The desire after the word of God seems to be on the decline. The afternoon services especially are very scantily attended; prayer-meetings have declined, and family-prayer also is neglected by some. The consequences are disunion and disputes in the families, blunting of the moral sense in many. Even quarrelling and brawling among different parties, especially among the young, are not unfrequent. We long for an outpouring of the spirit of God on our people."

The Cannanore church has had the privilege of receiving 50 souls from among the heathen by baptism. We take the following extracts from *Mr. Ostermeyer's* report respecting them:—

"*Jacob*, one of their number, was a sawyer, born at Anjarkandy. In his 18th year he resolved to become a Christian, but was prevented by his brother and mother. Some chronic disease drove him away from his home, and he became a pilgrim, wandering about in the country for a whole year; but finding no rest for his soul, he came to me. His wife, who at first was opposed to his becoming a Christian, became afterwards a help to him in learning Bible history and receiving Christian instruction.

"Another candidate for baptism was *Kannen*, who had been a devil-dancer for eight years.

"*Narayanan Nair*, son of a land-owner, had often taken part in disputations with the preachers of the gospel at heathen festivals, but at last received an impression that after all the Christian religion might be the true one. Smallpox helped him to come to a decision, and he came to the missionary with the intention of becoming a Christian. His relations dragged him back, but he escaped and came again. Though the son of a land-owner, he did not refuse to do the work of a day-labourer during the time of his instruction and probation.

"Another young man of the Nair caste was suffering from much sickness, but his intention to become a Christian was so true and earnest that he could not be refused.

"*Jesumati*, a girl of a well-to-do Tiyer family, was seduced while working in a coffee factory, but was brought back to the way of truth and purity by our Bible-women and our Colporteur."

Mr. Ostermeyer continues:—

Missionary Zeal
in the Church.

"It was a great joy for us to see how actively the church-members took part in the support of the candidates for baptism; nearly Rs. 167 were collected for this purpose. Without the generous assistance of our English friends, however, we should still have been unable to raise the money necessary. It would not have been strange if the church-members had been a little envious, or at least ill at ease at the great number of converts, seeing that most of them threatened to become their competitors in the struggle for maintenance. But there appeared nothing of the kind.

"When one day I informed our Christians in a missionary meeting that it was very difficult for me to find work for so many new-comers, the next day or so several families expressed their willingness each to employ one of the candidates for baptism in their houses.

"On the occasion of the baptism of 32 heathen on the 12th November I invited the Chowa Christians also to be present, giving notice of a kind of mission anniversary on a small scale. One of the speakers afterwards protested against calling the day an anniversary on a small scale. A day on which 32 heathen were baptised was well worthy to be called a *great* feast-day.—The members of the congregation evidenced their joy and interest on this occasion by hospitably entertaining the guests and by a generous contribution.

"Missionary zeal shows itself also in the joy and eagerness with which new candidates are brought for baptism. Of the 113 of the past year at least three-fourths had been brought in by our church members, who often expressed their willingness to receive them into their houses in order to influence them still further."

The church at Tellicherry consists of two divisions, one in the town, the other at Nettur. *Mr. Frohnmeyer*, who has charge of Nettur, writes:—

“We have been privileged to receive fourteen souls into the church by baptism; one of them is the wife of *Johanan Nair* who had been baptized last year (see Report of 1892, p. 55). Of her own motion she declared her willingness to come to him. Another schoolmaster also was baptized. Of those that had been under instruction, five left us again, one of them, a lad of 16 or 18 years, very unwillingly, but his father used every means to take him away. At first he tried the most shameful lies, telling the boy, that his mother was dangerously ill, and the like. When these lies were seen through by the son, he carried him away by force. But the son escaped from his father and appeared again at the mission-house. The father then threatened to go to law, and as the son could not prove that he had reached his 18th year, we had to advise him to return with his father.

“*Outwardly* the past year was better than the year before; there was less sickness also. As regards the spiritual state, encouraging signs are not wanting; church-dues and missionary contributions have been paid, though we would wish more spontaneity; the means of grace are attended to. In private conversation which we have with those who wish to come to the Lord’s Supper, we occasionally perceive that our work is not in vain. One day in a very gentle manner I pointed out some moral defects to a certain church-member; he answered me very rudely, but returned two hours afterwards to ask my forgiveness and to confess that I had been quite right.”

Mr. Bader, who is in charge of the church in the town of Tellicherry, reports:—

“The work in the poor-house is rather discouraging; the old women and spinsters lodging there show an astonishing cleverness in bickering and exciting quarrels, and though they are reconciled again and again, they as often fall to quarrelling again.

Poor in Means
and Poor in the
Spirit.

Despite these discouraging incidents, the Lord did not leave me

without comfort, and in connection with the very same poor-house. Last year a man died in the poor-house, whose childlike faith in Christ gave me real joy. His first impressions he had received through one of our Christians and through *Mr. Fritz*; but he afterwards took to drinking, and would have become a regular drunkard if the Lord had not interposed. He was earning his livelihood as a cart-driver. One day the pole of his cart struck him so violently on the chest that he received some internal injury which made him unfit for work. He came to the poor-house, but his wife earned enough for both so that he had not to be supported by the church. While he lived at the poor-house, the Lord drew him to Himself, and he became a devout man and a man of prayer. On the eve of his death, after the Lord's Supper had been administered to him, he said: 'Now I am ready, now the Lord may take me. I know that there is nothing good in me, I see nothing but sin. But I trust entirely in the mercy of God. Just as a poor dove takes refuge with its owner from storm and rain, so I take refuge with my Creator; will he drive me away?' In this faith he died.

"As regards willingness of our church-members to give something to the Lord's cause, it has struck me, that those who are independent of the mission are the ones who are most inclined to practise charity, give their church-dues most willingly, and are most grateful for the spiritual gifts they receive through the mission."

Mr. Weismann of Chombala reports:—

"We ought to begin our report with praise and thanksgivings this year especially, for we have been privileged to receive 33 souls out of the heathen into the church of Christ, and to send 9 more to other stations, while 10 persons are still under preparation. This is a fair harvest for our small station, and it is gratifying to observe that in our neighbourhood there are more families who seriously intend to confess their faith in Christ openly and to ask for baptism. A short while ago two Nairs and one toddy-drawer came to me one night, declared they could no longer serve idols, and asked for admission. Two other men I surprised on the sea-

Whence are we
to buy bread that
these may eat?

shore reading the Gospel of St. Luke. They declared to me, 'This book is the truth; we also shall join you, we cannot do otherwise.' Others are only waiting for this or that relation, who has promised to join them in becoming Christians. We ought to be heartily rejoiced at seeing such fruits of our labours, and yet neither the missionary nor the church-members seem to rejoice, because the missionary asks himself: 'How shall I find work for the new-comers? How shall I be able to support them even with great pecuniary sacrifices?' And the church-members, who are depending on their earnings in our weaving establishment which has only 18 looms, look at the new-comers as intruders whose employment will lessen their own already scanty earnings. What shall we do? More looms cannot be obtained; other means of gaining a livelihood are nowhere to be found; for it is in vain for Christians to look for employment on the paddy-fields or in the compounds of the Nairs. Nothing remains to us, but to declare to the applicants for baptism from the heathen that we are willing to instruct them in the Christian religion, but are unable to support them."—We wonder whether St. Paul could have done more.

Mr. Weismann continues:—

"Under these circumstances we are especially glad of the conversion of *Koran* (now *Abraham*) at Melady, who was baptized last year, and has this year been followed by his wife and child. He is the only Christian as yet at Melady who with his family is cultivating his paddy-field and has no thought of asking pecuniary assistance. The conversion of his wife is a miracle in our eyes."

We narrate the fact in the words of *Mr. Peter*:—

"During the rainy season it was my task to lend a helping hand to the old backslider *A.*, who after having long ago returned to his caste was now penitent and wanted to come back to Christ. His wife,

A miracle
of Grace.

however, did her utmost to prevent this. She would sometimes let us stand for hours under the burning midday sun in the hot sand before her house without permitting us to take shelter under the roof

of her verandah, and when at last her husband came home and invited us to sit down on the verandah, she became furious, cursed us, threatned to hang herself before our eyes, and then to cut her throat with a big sharp billhook; and when we had wrested that out of her hands, she beat herself with a piece of wood and with cocoanuts in the most frantic manner, and with foaming mouth bit her husband. Sometimes she would rush upon us with a paddy-pestle and endanger our very lives. But we kept the field, so that at last she left her husband's house, not however before she had smashed his best kitchen vessels and cut a mat into pieces with a billhook. After a month's separation she came back penitent and with a contrite heart, and an entire change took place in her. She now eagerly drank in the word of God, keeping her house and her son clean and in order, and on the day of baptism she and her 12 years old son with her confessed their faith in Christ fearlessly."

Regarding the spiritual state of the Chombala church *Mr. Weismann* writes:—

"Not one of the church-members that were last year helping in the Sunday schools has become tired of his work. After a hard day's work the Sunday school teachers come to the house of *Mr. Peter* for the preparatory class, and on Sundays they walk a distance of two, three miles to the Sunday school even during the pouring rain of the monsoon. They have persisted in spite of the mockeries and ridicule they have had to bear on account of their work with the little ones, or the trouble which rude Nair lads sometimes give them in the school. By house-to-house visiting, I convinced myself that daily family prayer also takes place in the homes of our Christians, I found a well-used Bible in each house in which people were able to read, and the elders of the church have begun once or twice a week to visit the houses of those who are unable to read in order to pray with the members of the household. Nor have they neglected visiting the sick to comfort them and to pray with them. Though prices have been very high and many a family sorely afflicted by cares for their daily bread, nobody murmured when the church-dues and school-fees had to be paid, and our

people were always ready to give when collections for repairs, for the widow fund, for the poor-fund or the mission were made. Divine services and other means of grace have been well attended. On the other hand we cannot but mention some very grave defects. Quarrelling and brawling are only too frequent, and we are often grieved to see the deep rooted enmity and spite which separate some families. A few ill-chosen words, a rebuke given to the naughty child of a neighbour, and especially a complaint made to the missionary, however true it may be, are often sufficient to separate friends and relatives for years. The missionary himself was now and then treated very rudely when he tried to give advice to people who were unwilling to take it."

The station Vaniyankulam had to mourn for the departure on furlough in March 1893 of *Mr. and Mrs. Walter* after having been labouring there since 1887. *Mr. and Mrs. Hole* have now taken charge of this work.

The native church numbers 13 less than last year, though 4 souls have been admitted by baptism. The cause is, that the number of those who left the station was greater by 18 than the number of those that came from other places. *Mr. Hole* writes:—

"If we were able to find work for our Christians, the church would grow, but as it is, many have to go elsewhere to get their livelihood. When our people were called upon to give their mite to assist our Society in clearing off their debt, a Catechist gave Rs. 5, others Rs. 3 each, a day-labourer who earns 8 Annas a day gave 8 Annas, another a poor fellow, offered even one Rupee.

"A woman gave us trouble by her thievish propensities. When neither rebuke nor kind entreaties could move her to confess her sin, the Lord found other means; her new-born babe fell ill. When the illness became alarming, the missionary was called, who united with the other people, entreating the Lord for the child. After prayer the woman came and confessed her sin with tears and asked forgiveness."

At Palghat the chief event of the year was the building of the new **Tile-Works** where those may now find work, who after joining the Christian church have no means of support. Thus a long felt want has been supplied, and consequently the number of church-members has increased by 55. Seventeen of these have been admitted from among the heathen. We are glad to give some extracts from *Mr. Kühnle's* report about the new-comers:—

“According to our experience”, he says, “it is not sufficient that the people have acquired a rudimentary knowledge of the Christian religion, such as the Apostles’ creed, the ten Commandments and the Lord’s prayer, it is only after they have shown by their lives that they are serious in their desire to become Christians, that we undertake to baptize them.

“A glance at the 17 newly baptized Christians, at the wonderful ways the Lord led them before their conversion, as well as his work in their hearts before and after baptism, fills our hearts with joy and gratitude, and gives us courage to continue our work with those still under instruction.

“Any one who has seen our old *Kandan*, his three adult sons, and their two little sisters, must have been convinced
 Found at Last. that these people are sincere in their desire to become Christians. We will let him tell the story of his own life. ‘I lived in Kotai, 7 or 8 miles from Palghat, had a fine compound, some paddy-fields, which were my property, and other land, which I had on lease. Three sons grew up around me without being obliged to work with the hoe. We had frequent intercourse with the Christian schoolmaster *Joshua Narakadon*, who used to talk to us about Christianity, taught one of my sons reading and writing, and altogether was very kind to us. I became convinced of the truth of Christianity, and my sons were fond of listening to the words of the teacher, but there was no conversion. In consequence of bad harvests and other misfortunes I first lost the leasehold lands, after that I had to mortgage my own lands, in short, our

circumstances declined so much that I was ashamed to remain at Kotai any longer. That was the time when I ought to have become a Christian, but I didn't. I made another effort and took some lands on lease at Perumba. But fortune would not smile on me. By two scanty harvests I lost everything. A few pieces of furniture, a plough, a yoke, a hoe and a few other trifles are my whole property. Now I am come to ask if you will receive me if I come with my children. My three sons have not worked hard as yet; but now they are ready to work with hoe and spade, only not at Perumba or Kotai; that would be too great a disgrace for them. Here they will do anything that will be required of them.' The old man made a very favourable impression on me. I told him that we were ready to receive him with his family, but that we could not support them. If, however, his sons were faithful and industrious, they should not want work and good wages. But the chief thing was that they turned to the living God and became true Christians. In October 1892 the hale old man with his children entered the Melparambu house. It was a pleasure to see the sons busily engaged in digging the ground at the Tile-Works. During baptismal instruction it was delightful to observe the attention of the newcomers. The first few days the old man would repeat every sentence of the instruction with a loud voice, and his answers showed much intelligence. He asked for a small house and a little plot of ground in order to have something to do while his sons were working in the Tile-Works, being too old to work as a cooly himself. When he got it, he cultivated and prepared his small plot of ground so carefully and made it look so pretty, that everybody was pleased with it.—After about a year's instruction he was told that he would be admitted to baptism. When he heard it, he could scarcely utter a word for joy. His new name is *Abraham*, and he is truly a man of faith and blessed of the Lord.

"I would also mention poor *blind Elizabeth*. She is a girl of 22 years of age. Grown up among the heathen, she was seduced to a life of sin and in consequence of that lost her eye-sight a few years ago. After several years passed in misery, she came to Palghat, found her way to us and entreated to be admitted. Her

admission was a difficult task, as we had to support her, but how could we send her back to heathenism. We admitted her and have not repented it. After a short time she acquired quite a stock of knowledge and has learned the Bible-stories almost by heart.—Now she is a happy Christian and is trying to make herself useful by pounding rice and in other ways.”

Mr. Boas, who came to Palghat for the purpose of erecting the Tile-Works, reports about a young man of the toddy-drawer caste, who came in August last in order to join the Christians:—

“His name”, he says, “was *Chamie*. He had often before listened to the preaching of the gospel. Two days after his arrival, some of his male relatives, who live near our compound, came in order to persuade him to return. I read to them Matth. XXVIII. 18 to 20 and said to them: ‘I cannot go against the order of God; if *Chamie* wishes to go away again of his own accord, I shall not prevent him, but I am not going to send him away.’ I said the same to *Chamie*, reminding him at the same time, that the salvation of his soul depended on his decision. He answered: ‘I have come to be saved, and shall remain here!’ Two days afterwards his relatives came, accompanied by his mother. When they saw that persuasion and even tears were of no avail in changing his mind, his mother at last recommended him to my special protection.”

Chamie was afterwards baptized and received the name *Timothy*. His mother now and then comes to see him, but has no desire now to turn him away from Christianity.

Another convert is *Krishnan Menon*, son of Rama Menon, Nayer, of Athatantara house in the neighbourhood of Alavakodu. We give an extract of *Mr. Kühnle's* report respecting him:—

“Being a sickly child who was often prevented by sickness, sore eyes, and other ailments from studying, *Krishnan* took to gymnastics

A Strait Gate. and entered a company of gymnastics and musicians, with whom he travelled about the

country, taking part in their theatrical exhibitions. After some time, however, his parents sent him to school again. Though the students were more inclined to indulge in various youthful tricks and pranks than to study, he succeeded in passing his examination as a primary schoolmaster and got an appointment as Malayalam teacher at Putiangadi. While working there he heard *Mr. Wagner* preach and was so much impressed with what he heard, that he introduced himself to the preacher, and on his invitation accompanied him to Codacal. What he heard and saw there, among other things, saying grace before meals, made a deep impression on his mind, and from that day an inward struggle began which lasted for many years. His conviction of the truth of Christianity became stronger and stronger, especially during the year 1881, while he was working in Madras and had the privilege of enjoying the fellowship of the Madras Christians. At last, in 1893, an acquaintance of his, the overseer of the Palghat Tile-Works, urged him so strongly to come to a decision, that he resolved to give up everything in order to gain Christ. After having received baptismal instruction for a time from *Mr. Kühnle* he went to his home in July 1893 in order to let his wife, who was still living with her parents, share his happiness. But his relations got hold of him, abused him, declared him insane, tied his hands and feet, and had his whole body shaved, washed, anointed and got him, as they thought, purified by mantras.—By the advice of the family Brahman, the thousand-vessel-bath was tried on him. In immense copper-vessels, on the fire of the sacred milkwood, water was heated, and four people were engaged in pouring it over his head. The weather was very cold, and after 40 or 50 potfuls had been poured down on him, he began to feel a kind of torpidity and begged the people to desist; but they went quietly on till he was quite stiff, when at last his wife drove them away. By this bath he became so ill with fever, that he lost all his strength and lay very ill for several days. After he had got a little better, he was to be purified by the five products of the cow (milk, curds, ghee, urine and dung), and he was to be sent on a pilgrimage to sacred places and temples, such as Rameshvara, Gokarna, etc. But before that, all the misery and disgrace

he would bring on himself and his family by his turning Christian were painted to him once more in the most dreadful colours. He was reminded of the fate of many of his acquaintances who had become Christians and had now to drag out their existence as outcasts, in mean situations, as servants of the missionaries, whereas they might have lived among their own people in comfort and general esteem. How could he be so blind to his own advantages? But when he answered, that he was seeking the highest honour and good—eternal bliss by faith in Christ, they grew angry and left him, inducing his brothers to persuade him to renounce all claims to the family property, which in his weakness he did.—With many tears and bitter grief he took leave of his wife and returned to Palghat, where he was carefully tended and nursed in a Christian family and further instructed in the faith. After an attempt to fetch his wife, who had sent him word that she was willing to join him, had proved a failure, he was baptized on the 19th November with 13 other candidates for baptism and received the name *Albert*. For a long time he could get no news of his wife, and he began to despair of her conversion, especially when he heard that she was to be married to another man. But when the wedding day came and the whole family had assembled for the grand wedding-feast, she hid herself in the garden. After a long search she was found and dragged from her hiding-place; but she declared, that she would rather die than marry another man while her lawful husband lived. Being afraid that she might commit suicide, her tormentors desisted from their plan and separated. Some time afterwards, on the 4th January last, she succeeded in escaping and joining her husband, to whom she had been so faithful. We would especially solicit the prayers of our friends in their behalf that the Lord would help them to walk steadfastly in the narrow way whereon they have entered."

Regarding the progress of Christian life in the church *Mr. Kühnle* writes:—

"That we are not working in vain we can plainly see when we stand at the side of the beds of the sick and dying. When one is permitted to see, as I have been, how a Christian woman, though in

the greatest pain, is comforting her loved ones, and dying tells them to turn to their Saviour, or how a mother, though with burning tears, commits her darling to the Saviour and is comforted by the hope of beholding him again: the spirit that would complain, 'I have laboured in vain and have spent my strength for nought' must be silenced."

Christian Schools. We have already mentioned the Theological Seminary at Nettur, Tellicherry. Besides that, there are the Christian High School with a boarding house, a Training School for Christian Schoolmasters at Nettur, a Girls' Orphanage and boarding school with secondary classes, at Chombala, and nine Parochial schools for boys and girls at Cannanore, Chowa, Chombala (combined with the orphanage), Calicut (one for boys and one for girls), Codacal, Paraperi (combined with the boy's orphanage), Palat near Codacal, and Palghat. The school at Cannanore and the Calicut girls' school are middle schools, the rest primary. The Anglo-vernacular schools for non-Christians, which will be mentioned further on, are also attended by Christian children; altogether 111 Christian boys and 65 girls attend middle or high schools, 413 boys and 332 girls primary schools.

Of the Christian High School at Nettur, Tellicherry, *Mr. Rehm* writes:—

"It has been our anxious desire to implant religion in the hearts of the pupils. Every opportunity has been improved to show them that God created man for eternal bliss, and that he is willing to bring man to it through His beloved Son. In the lessons, the morning and evening prayers, and the public services, they have often been told in an impressive manner that they have a Saviour and that they may approach him with every request. Of 17 boys sent up for the Lower Secondary Examination, 14 passed in the compulsory subjects, and 5 of these also in the optional subjects, so that 14 boys could be promoted to the 4th form, a result which the Government

Inspector called excellent. In December 1893 five boys went up for the matriculation test, and three of them passed. These results show that the doubts about the feasibility of our plan of instruction which is considerably larger than that of non-Christian schools, have been without foundation. We have been charged with cramming our boys, but we know, that they have much time for recreation and exercise; nor have any complaints of too many lessons been heard from the boys themselves. Of the pupils of the 3rd form who in December 1892 passed the lower secondary, three entered the training school. At the end of the year the number of boys in the high-school department was 18, in the middle school 40 boys and 4 girls, in the primary department 69, 41 of whom are boarders. Six boys left us in the course of the year. The majority of the pupils are from Tellicherry, but there was a fair proportion from other Malabar stations (Cannanore 15, Chombala 8, Calicut 16, Codacal 1, Palghat 3, Kotageri 2).—The health of the boys has been improved by tiling the floor, instead of having it of earth smeared with cow-dung. The boarding fees due by the relations have all been paid.

Regarding the Girls' Orphanage at Chombala *Mr. Weismann* reports:—

“The character of the orphanage has considerably changed during the last year and a half. Formerly it was a school for the orphans or half orphans of the Christians of our different stations; but now, in consequence of the many conversions, it has become a place for the education of the children of catechumens or newly baptized widows or widowers, only 30 of our children being born Christians.

“To train 50 or 60 semi-savages to cleanliness, order and truthfulness is no easy task, not to mention other things; many of the newcomers need to be taught, that the vermin found in their hair and clothes are not indispensable companions given by God to mankind for their pilgrimage on earth. With many of these children lying and stealing are the most conspicuous accomplishments hitherto acquired during their short life. This is not at all astonishing; for they have been among heathen and rarely of the better families.

The teachers too have no end of trouble with these uncultivated minds who are not accustomed to think. Yet the hard and seemingly hopeless task which *Mrs. Weismann* set herself of teaching six of these grown up girls to read, of whom the schoolmistresses had despaired, has after all been accomplished. They have not only learned to read, but have learned the catechism, and are very proud of the knowledge which they have acquired. In April last some thoughtless or unscrupulous relations sent us a girl infected with the measles who again infected some 40 or 50 of our girls. Sore eyes and influenza too gave us a deal of trouble. Yet no child has died, and none has had a dangerous disease."

The training class which had been arranged by *Mr. Weismann* received instruction from himself and the headmaster of the school. *Mrs. Weismann* writes:—

"Among those that have been baptized there is a young woman 17 years of age and her little niece 3 years old, a dear little child whose parents had both died of cholera. Her aunt had compassion on the child and took her into her house, at which her heartless husband was so displeased that he began to illtreat his wife *Chira* and her little niece so cruelly that the young woman could no longer bear it and took refuge in the house of some relations. But there also she soon became a burden on account of the child which had to be fed, and soon abuses followed which drove her almost to despair. Then *Chira* remembered that there are Christians; she had seen some, and what she had heard of them convinced her that mercy which is unknown among the heathen is to be found there. So she came to us and found compassionate hearts, and we trust she has also found Him who said, 'Him that cometh to me I will in no wise cast out.'

"*Ammuni* is a little girl of 7 years, not yet baptized. Her father died several years ago on the Nilgiris. Last year her mother also died. The child found refuge in a heathen family, but getting not enough to eat she would wander about begging, especially on market days and fairs. One day, when she had been at one of the market-

One of the waifs
of India.

day gatherings on the Nilgiris, she followed a coster-monger and his wife who were returning to Palghat. When she had arrived there she was told to clear out. Without knowing a soul, the poor child found herself in a strange town; no one to take compassion on her or to offer her shelter or food. She wandered about and came at last to the mission compound where she lay down under a tree to pass the night. When she awoke in the morning she felt the pangs of hunger and hoped to find a kind soul who would give her something to eat. Thus she was found by the missionary lady. She was asked where she had come from, and a few hours later the poor orphan had found reception and loving care in the house of a Christian and afterwards in our orphanage. Seldom will a child be found to be as grateful for any kindness shown as she is. Joy and gratitude will light up her face like sunshine as often as she sees any of the persons who have been kind to her."

We and the girls are much obliged to *Mr. Itkari*, the Christian munsiff, who twice gave them a treat, which they will long remember.

Industrial Establishments. The Weaving Establishments at Cannanore and Calicut with their branches at Chombala, Tellicherry and Codacal, as well as the Tile-Works at Calicut, Codacal and, recently, Palghat, are a great help to our churches in Malabar by giving work to such as cannot find it anywhere else, and by training them to habits of industry, order and thrift, also as places of proving doubtful applicants for baptism. We give a few extracts from the reports that have reached us.

Mr. Schönthal of Cannanore writes:—

"Hitherto has the Lord helped us. Is it not an evidence of His great mercy, that not only the old workmen have found their daily bread in the establishments, but that something remained over for new-comers applying for work, though more than half the applicants had to be refused.—Since 1881 food prices have gradually risen

from 30 to 80 per cent. Then our people could buy 10 seers of rice for the rupee, now they get only 6; a cocoanut which cost 3 pies costs now 8 or 9; we thought it therefore necessary to raise the wages also. But on account of the low exchange value of the rupee and the higher prices for yarn we could not raise them as much as we desired.

"We lost four weavers by death. One of them, *Jesuman*, died of typhoid fever. He died in faith in his Saviour. He had two brothers, who were still going to school and whom he supported almost entirely. What a joy it was to him when his brothers were received into the church. For they as well as himself had been born and had grown up as heathen Hindus. *Jesuman* attended divine service faithfully and was also regular in attendance at the morning prayers in the factory. Our employés have been faithful helpers. The interest they take in the establishment is very helpful to the superintendent.

"The education of our workmen for their heavenly as well as for their earthly calling has been our anxious desire, and we have found that many a word spoken has been willingly received. But much remains to be done."

Mr. Volz of Calicut reports a considerable extension of the factory building under his charge, so that now all the workmen, who formerly had to work in different localities, can be together in the same building, thus greatly facilitating their superintendence. "There are many defects" he writes, "and patience is tried many a time, but still the work is the Lord's."

B. Evangelisation.

Preaching in the bazaars and fairs, itinerant preaching with house-to-house visiting, work among the women, evangelisation by schools and by the medical mission have been vigorously carried on during the past year also. The hopes and disappointments of the workers, their trials and joys

can best be learned from the reports, of which we give some extracts.

Rev. Cornelius Hutten writes about the state of those who have heard the preaching of the word for a long time:—

“A Vakil of the Nair caste residing near the temple of Taliparambu is ever ready to listen to the gospel with joy, to do all in his power to please the preacher and to liberally buy books and tracts for his children.—

Almost
a Christian.

He has a high opinion of the utility of the preaching work. He openly vows that this is the best means of teaching the ignorant section of the people good manners and godliness. But if we ask him why he does not set an example to others by declaring his faith openly and becoming a Christian, he has only one reply, ‘I am in my heart a Christian. Is not that the most important thing?’”

Mr. Peter writes:—

“In the first part of the year we were itinerating in the Cottayam Taluk. I could well trace the effects of 50 years’ labour among the heathen in Darmadam. The old sinners there
They would not. enumerate with reverence the names of all the missionaries who were working in their time at Tellicherry. With fullest approval they speak of Christianity, so that we might think that they will come to baptism to-morrow. But alas, one of them, who had received an English Bible from *Mr. Reinhardt* as a prize for proficiency in biblical knowledge, is now a drunkard with a glowing nose and blunted intellect, another has become rich and full without becoming a Christian and is not over much pleased that his boy is fond of the Christian religion. Others will not break through the trammels of caste-rules and heathen customs, from which after all they hope to derive some mystic power. Of all of them the words are true: ‘they would not’; thus all their fine speeches are only mockery.

“At Melur, one of the centres of idolatory, the unbridled wantonness of the Nair lads was the most remarkable feature. A visit

at Treprangattan might have even proved fatal to me, if not at the last moment God had sent a hand which turned aside the bough of a tree with which a rabble of Mopla lads after the most obscene abuses and gestures came to kill me. During the last three months we travelled through the Waynaad. I visited the bungalows of most of the coffee plantations, where I was hospitably entertained by the planters and their families. They propounded many a religious doubt and query, and liberally gave their gifts for our mission.

"A number of Native Christian families also were visited; an old man *Abbai*, servant of a Christian family, was baptized, and lastly we preached at the large fair of Kirur."

Mr. N. Arukandan reports of a visit he paid to the three palaces of the descendants of the old kings of the country in the Beypoor district:—

"They are descendants of the Kshatriyas; their family and counsellors belong to the Nambutiri caste. To the 'great
 Before
 Governors and
 Kings. 'king' I was introduced by an acquaintance, a
 Nambutiri. Another 'king' who had come from
 Trevandrum and who had heard the word of God in his youth said, after a long conversation we had had together:—'Christ is the best teacher, the doctrine of Christ is the best, the Christian doctrines are not despicable but are worthy of veneration. Though till now our conversation has only been pastime, don't take offence, but continue telling us words of blessing.' Also in the other two palaces we delivered our message, but the hearers were not prepared to obey the mandate of the Most High. In reviewing the occurrences of last year's preaching tours I must say that they give us nothing but cause of rejoicing. The field of Malabar is white already to harvest. The struggles of those that labour are not in vain, for it is on behalf of truth that they struggle. The old customary questions are rarely asked now. Many inquire after Christian experiences. Many read the word of God and are not afraid of openly expressing their convictions regarding it."

White already
 to harvest.

Mr. Bosshardt of Codacal reports:—

"From March 15th to 28th we were working about Achipara. A few men of the washerman caste promised to come to Codacal to become Christians. Open hostility was only offered to us in the house of a Brahman, where we were driven out of the courtyard before we had been able to say anything.

"At Katankulam, south-east from Codacal, we worked from May 1st to 23rd among the many Brahmans and Nairs of the neighbourhood. Many of them had heard the word of God before, received us joyfully, and gladly listened to our message. A Nair, whom we met and who had heard the gospel as far back as the time of *Hebich*, eagerly asked us about the most important parts of the gospel. While we were talking with him there came another Nair who asked us to come to his home. When we followed him he brought a gospel and said:—'Look here, out of this book I read every day.'

"At another place we were treated in a different manner. A Brahman abused us, and a Shastri began a dispute about the Bible, maintaining, in spite of all we said to the contrary, that Jesus had committed suicide. As we were preaching in the bazaar of Tanur, a great number of Moplas gathered around us and listened quietly for about an hour. Then some began to mock and to throw stones, when an old Mussulman rose and shouted:—'Friends, don't mock and offend these men. Years ago, similar men came and preached the message of Christ. We mocked them, but they had scarcely gone a quarter of an hour, when our bazaar began to burn and was consumed to the last house!' The mocking stopped at once, and we could again deliver our message.

"At Dalakotatur many are ready to turn to Christ. In the house where we had put up, the mistress of the house is a God-fearing woman; she encouraged her family to become Christians, and, as far as we could see, most of them are ready. At C. two families promised to become Christians, likewise two men, whom we met on the way. At a certain house a woman, when she heard that her son was going to become a Christian, exclaimed excitedly, 'Then I shall kill myself! but if you will take myself and my sister also, we shall gladly become Christians'."

Mr. Hole of Vaniyankulam writes:—

“The work of evangelisation in these parts is chiefly performed by house-to-house preaching, which during the rainy season is carried on from the station itself and in the hot season from different centres.

“The weekly fair at Vaniyankulam, and other fairs at Ottapalam, Cherupalcherry, Angadipuram etc., and several heathen festivals have been visited. The reception is on the whole good, unkind or hostile treatment is exceptional. At the weekly fair in Vaniyankulam opposition preachers used to stand up now and then, quite a new phenomenon for us. Some hostile Hindus, as we hear, employ them and give them their salary. For a time, however, the salary was not paid regularly, when they stayed away. Recently they have made a new start.”

Bible-women. Mrs. Frohnmeyer of Tellicherry writes:—

“On account of sickness and absence from home I was, during the greater part of the year, unable to accompany the Bible-women on their visits to the women, towards the end of the year, however, I could do it again. Our Bible-women have been working on faithfully and lovingly during the year past. When I accompany them I always get the impression that they are cheerfully welcomed as faithful friends of the house even by higher caste people.”

Evangelisation by Schools. Malabar has always been in advance of other districts in this branch of mission work. Though at present many earnest Christians and friends of the cause are of opinion that schools for non-Christians, higher grade schools especially, are scarcely to be numbered among evangelising agencies, experience shows, that many converts, chiefly those who have studied the subject and have been brought to Christ by their conviction of the superiority of the Christian religion, received their first impressions in some mission school or other. It was only a few days ago that in a conversation we had with a native pastor, who is not engaged

in school-work, he gave us a number of instances of young men, himself one of the number, who were brought to Christ by the instruction they received in mission schools, and who have up to this day been faithful adherents and workers in Christ's cause. "Those", he said "who disparage mission schools are sadly mistaken." 1572 non-Christian boys and 138 girls are receiving Christian instruction in 8 Anglo-Vernacular Schools at Tellicherry (Parsi High School), Mahé (Franco-Anglo-Vernacular School), Payoli, Calicut (High School), Coilandy, Ponani, Vaniyankulam and Palghat, and in seventeen primary schools for boys and two for girls.

Mr. Bader reports of the Parsi High School at Tellicherry:—

"Our school has had a better year than the last. 240 names are on the rolls. The Bible-lessons have been given in Malayalam. The standards II. to IV. read Bible-stories prepared for the purpose; forms I. to VI. read Genesis, the Gospels of St. Luke, Matthew, Mark, and John respectively; besides that, they have committed to memory a considerable number of appropriate Bible-texts.

"In forms V. and VI. I had on the whole attentive listeners, so that it often was real pleasure to me to expound to them the way of salvation and to introduce them to the word of God. The form IV, the most numerous one, at first gave me a great deal of trouble. But gradually a different spirit came upon the pupils, and most of them began to take a lively interest in the subject. Especially in the last lessons, when I spoke of the sufferings of Christ, even those pupils who had formerly been inattentive and indifferent were all attention; there was no more of that staring into vacancy, no more of that tendency to dismiss the subject of divine truth, no more of that obstinate and contradictory spirit which shuts the ear purposely against truth because it is inconvenient: the pupils were captivated by the beauty of Him on the cross, who gave His life-blood for us; there was a secret, but yet perceptible trembling of souls at the holiness and justice of God manifested in the death of the just one,

The power
of the Gospel.

a spontaneous surrender of hearts to Him who said, 'I, if I be lifted up from the earth will draw all men unto me.' May the crucified Saviour preserve those impressions and grant an abundant harvest from the seed sown often in tears."

In the primary school at the Fishermen's village, Telli-cherry, the attendance is rather irregular, but unavoidably so; yet the school is not without fruit.

In the girls' school for Konkani girls in the town of Tellicherry the difficulties of language are great, but still the school gives us a great deal of joy.

Of the Mahé Franco-Anglo-Vernacular School *Mr. Weismann* reports:—

"This school has 54 pupils in four classes, carried on in three languages. The new educational rules of the French government caused us much anxiety and misgivings as to whether it would be possible to carry on our school under the new rules. But the Director of Public Instruction assured me that we should have nothing to fear; the French government had no cause to be dissatisfied with us."

Of the Calicut High School *Mr. Strobel* writes:—

"The attendance has risen from 275 to 300; the finances too are in a good state, the school being nearly self-supporting. The behaviour of the boys has not always been satisfactory, in the 2nd form especially there was a deplorable want of attention to the Bible lessons. But there are noteworthy exceptions. The Christian headmaster is a great help to us."

Mr. Lauffer of Calicut reports:—

"In the Chalapuram Girls' School Bible-stories and Bible-texts are learned with pleasure.

"The Korapuram boys' school has rather suffered by the want of a good master, the present one is however taking pains to raise its standard.

"In the Coilandy Victoria Jubilee Anglo-Vernacular School the results of the examination have been unsatisfactory, owing to irregularity of attendance, change of masters, partly also to their incompetency. In Bible-subjects the results of the examination were middling in the historical parts, less so in the doctrinal portion of John and the Acts. But the pupils are fond of the Bible-lessons."

Of the Anglo-Vernacular School at Ponani, Codacal, we have already reported that one of its masters has become a follower of Christ. In consequence of this event the existence of the school was for a time put in jeopardy; but the excitement has since subsided, and the school is prospering. There is only one non-Christian master employed in that school now.

Of the schools round the centre of Vaniyankulam *Mr. Hole* reports:—

"The pupils are fond of the Bible-lessons. It is a joy to me to perceive the pleasure and attention with which the divine truths are listened to."

Mr. Uber of Palghat feels the want of a Christian headmaster for his Anglo-vernacular school; the present one, a non-Christian, though not hostile, is religiously indifferent.

Sunday Schools. Of the Sunday schools for non-Christian children which had been opened last year at Cannanore, Tellicherry and Chombala, those at Cannanore and Chombala are still prospering. The eight Sunday schools at Chombala show a creditable increase of attendance. Altogether 203 non-Christian boys and 24 girls were on the rolls at the end of the year. The Sunday schools intended for Christian children numbered 209 boys and 223 girls on Dec. 31st last.

Medical Mission. Our readers will be pleased to have a report of our medical missionary, the *Rev. E. Liebendörfer*, M.D., who writes:—

"Medical Evangelists:—In Calicut, *Joseph Manamparambu*; at Codacal, *Jonas Isaiah*.

"In praise of our Lord we are able to say that our work has been progressing favourably. Through the kind assistance of many of our friends in Calicut we had the pleasure, in June last, of opening a new branch hospital at Codacal near Tirur. Here the work of evangelisation had been greatly blessed by the Lord, so that several hundred of converts from the neighbourhood were baptized during the year. The nearest hospitals being seven miles away, it was very desirable to do something for the people in and around that station. Nearly 6000 patients have been treated there in the course of six months, which clearly shows that the hospital has been very useful both to Christians and to non-Christians. It is in charge of a dresser and is visited by myself at least once every month.

"In Calicut we have had the largest number of patients since the commencement of our work, *i. e.* 142 in-patients (with accommodation for 10 to 12 patients) and above 22,000 consultations. Six persons died during the year. One little dropsical girl of 11 years, without any relations in this world, anxiously desired to be baptized on her approaching death, as without this sign the Lord Jesus would neither recognise her, nor receive her into his eternal glory. Nearly all the other deaths were due to snake-bites, of which we had about 36 cases in the course of the year. The great majority of them, I am glad to say, recovered, partly because strychnine injections proved in several cases an effective remedy. The fatal cases were brought to the hospital in a comatose condition, sometimes more than 12 hours after the accident had happened, when it was beyond human skill to save their lives. The people imagine that after a fatal snake-bite life simply hides itself in a certain corner of the brain, and refusing to believe in death, take the corpse away to the astrologer or sorcerer, who performs certain mantrams, to restore life, but of course in vain.

"In October last our Calicut hospital had the honor of a visit from His Excellency Lord Wenlock during his tour through Malabar; H. E. seemed greatly interested in our work and spent some time going round the wards and asking several questions to the patients. It was very pleasing to see that the people living in the neighbour-

hood of the hospital voluntarily decorated it on the occasion. Somewhat later H. H. the Zamorin of Calicut gave the in-patients a treat in honor of his crossing the Kallai river, which was very much appreciated by them, and they remembered H. H. in their prayers.

"Many have been the patients that have passed through our hands; some have gone home to take up their former employments, some, I am glad to say, have decided to remain with us, setting their faces towards the light, and all of them have been told the wonderful tidings of our Lord Jesus Christ. May our efforts be not in vain, but tend to glorify God in the hearts of His sick and helpless creatures, whom He has put in our way, that we may show them the spirit of the love which He has given us.

"We gladly seize this opportunity to thank all our friends for the kind support and assistance they have given us last year."

V. The Nilgiris.

Area 957 square miles, Population 99,801.

Two Stations.

Canarese and Badaga are the languages chiefly used by the missionaries and catechists. Tamil is taught in the schools.

A. The Native Church.

The past year has been one of great trials both to our Christians and to the missionaries on these hills. The opposition and hostility of the Badagas repeatedly broke out into violence and persecution, especially near Kaity; several of our Christians have had to suffer loss of property and even of wife and children, others have been severely beaten and otherwise ill-treated; but praise be to God, with one or two

exceptions, they have stood the fiery trial and have come out stronger in faith and love. We think we cannot do better than give copious extracts from the reports of the missionaries.

Mr. Lütze of Kaity writes:—

“On the 12th February five persons were received into the church by baptism, an old woman, a married young man with his babe, and two lads of about 17 and 15 years. The conversion of the young man and of the younger of the two lads were attended with great trials. Madya, the grandson of our venerable *Assistant Catechist Isaiah*, was about 15 years of age. He had been educated in our school, and his grandfather was very anxious that this boy, of whom he was very fond, should not follow the bad example of his father Kalla, who is a violent enemy of Christ and the Christians. He did his best to instruct and encourage him, and when the boy declared his willingness to become a Christian, his grandfather accompanied him to Kaity and rescued him, when at night the boy's father broke into the room of the boarding school, where Madya and his grandfather had put up. Hoping that Kalla would gradually come round and permit his son to follow his heart's desire, the grandfather retired with him to another village some ten miles off. But meanwhile, Kalla broke into his father's house and took possession of it, driving out his step-mother with her young children; he did the same to his brother *Daniel* in his absence, so that the two Christian families had to seek refuge at Shantur, a Christian hamlet near Kaity. When *Daniel* asked the help of the police, the police took Kalla's side, who declared that the house was his own and refused to allow *Daniel* to remove the lock which Kalla had put to his house. Kalla brought a suit for kidnapping against his father in the Mamletdar's court at Wellington. When *Isaiah* returned from Hulikal he was summoned to Wellington to defend himself against this charge. He was acquitted, but had to give up his grandson Madya to his father. For the time Madya had to go home with his father. But after a short while he returned to Kaity, declaring that he would become a Christian and would not go back to the heathen. When his father

Through much
Tribulation.

saw that neither drugs nor sorcery, neither force nor persuasion would detain his son from becoming a Christian, he yielded to the entreaties of *Isaiah*, on condition that the latter should pay the debt of Rs. 40 which Kalla had incurred on account of the lawsuit. *Isaiah* paid the sum, and Madya was baptized and received the name *Immanuel*.

"Still greater were the difficulties of Mada, a nephew of *Isaiah*. He had a wife and a little child of one month. The wife had promised to join him. But on his return from church the first Sunday, he found the door of his house locked, and his wife did not dare to open it for him. Next day his father-in-law came, and took her and her child away to Adhikarhatti. His whole house was pillaged, and property to the value of several hundred rupees was taken away; even his potato field was dug up by his father-in-law. Shortly afterwards Mada's wife returned and was about to fulfil the promise she had made her husband before his conversion that she also would become a Christian. But next day her brother took her away by force, and after a few days she was sold to another husband. Only the little babe was left to Mada.

"The bereaved husband then tried to get back his wife and his property by the help of the law, and *Mr. Lütze* himself was present at the original process in the Cutcherry of the Mahomedan Police Inspector at Coonoor. But the Inspector treated the Christian witnesses with marked rudeness and would not listen to their evidence. Their depositions were sometimes taken down contrary to what was affirmed, in spite of *Mr. Lütze's* protest, while the witnesses of the opposite party were fully heard and recorded. Mada's wife was constantly surrounded by heathen Badagas, and when her husband asked her whether she had left him of her own free will or by compulsion, whether she would return to him and her child, she could only reply as she was told by the Badagas who surrounded her. From the end of February to the end of May the decision was delayed. Meanwhile Mada was baptized and received the name *Mark*. At last the police declared that the defendant had commit-

Tender Mercies
of the Badagas.

Justice of
a Police Court.

ted no unlawful action, and the case was dismissed. Poor *Mark* was deeply grieved by the loss of his wife and his property; chiefly on account of his little babe, which was pining away. The tempter

approached him and tried to shake his faith.
Sore temptation.

Heathen neighbours and relations promised him their assistance to get back his wife and property, on condition that he returned to caste; *Kalla* especially pledged himself to that end. *Mark* hesitated and wavered; but, in spite of the exhortations and cautions of the brethren, he could not resist the temptations long. He stayed away from divine service, and when *Kalla* carried off *Mark's* wife by force from the neighbouring village and brought her back to him, when most of the plundered property also came back, he gave way. Though he promised the missionary to return after some time, he was re-admitted into caste. Will he ever get free again?"

About the beginning of 1893, several young men of *Kerehada*, a mile and a half south-west of *Kaity*, came repeatedly

Seed fallen on
Stony Ground.

to *Mr. Lütze*, mostly at night, to express their willingness to become Christians. They were *Kalla* (the above mentioned son of *Isaiah*), *Karcha*, the son, and *Konga*, the nephew of the head-man of the village. They broke caste and openly spoke against idolatry and heathenism. Everything seemed to promise well; still *Mr. Lütze* could not help feeling some misgivings about the matter. After some time *Karcha* and *Konga* asked him to lend them some money to clear off their debts, which prevented their joining the Christians. *Mr. Lütze* had his suspicions, but *Joseph*, *Kalla's* cousin, said it would be wrong to hinder the victory of the gospel; he borrowed the money himself and lent it to the young men, getting a bond from them for the same. Then the three young men came to the mission-house at *Kaity* and openly joined the Christians. It was on Thursday before Easter the 30th of March. The news spread like wild fire, and from the villages round to a

distance of 15 miles people were flocking into Kaity, sitting down inside and outside the mission-compound and trying to persuade the three young men to return to caste. For ten days the entreaties and tears of their female, and the promises and entreaties of their male relations continued, and repeated endeavours were made to carry them off by force. At last the young men could stand it no longer. On the 7th

Because they
had no root they
withered away.

Karcha and *Konga* stole away, and four days afterwards *Kalla* followed them. By the intrigues of the headman they were after a month re-admitted into caste, and *Kalla* even suc-

ceeded in enticing back his son *Madya* (*Immanuel*). The poor boy is now a drunkard and totally ruined. "It is better to be ruined body and soul than to be a Christian," that is the opinion held and expressed by many of the heathen. But the heathen Badagas, especially the headman of the village, were not satisfied with these successes. He induced the backsliders to deny the receipt of the money lent to them by *Joseph* and to force him to return the bonds. *Joseph* was threatened by them with a cudgelling and with death if he did not return the bonds. Moved by fear he at last returned them. But his tormentors were not satisfied; they refused

The Last state
worse than the
First.

acceptance of the bonds. Twice *Kalla* lay in wait for good-natured *Joseph* near the door of the latter, dragged him to a safe place and beat him mercilessly, and *Karcha*

lodged a complaint against *Joseph*, accusing him of fraudulently eliciting a bond from him without paying him the money. He brought false witnesses, who swore to the truth of the complaint. Twice the matter was in court, where *Mr. Lütze* and *Isaiah* had to appear as witnesses. But the case was decided in favour of *Joseph*.—Cheerfully *Joseph* and *Isaiah* returned that day from Coonoor to Kere-

hada. On the way they found *Titus* of Chogatorre and invited him to spend the night with them. So the three men wended the way home, followed at a small distance by *Isaiah's* daughter and his brother-in-law. Just after they had crossed a deep nullah with banks 25 feet high, *Karcha*, armed with a cudgel, rushed from behind a rock and knocked the three men down. *Kalla*, *Konga* and *Mark* also came forth from their hiding place, while the headman of the village with his servants was seen standing at a little distance encouraging the assailants. But as *Isaiah's* daughter and his brother-in-law called for help, they had to retire. *Joseph* and *Titus* were so injured, that they were unable to work for a whole month. *Isaiah's* arm had to be bandaged. When the assault was inquired into by the police, the assailants turned round and brought a complaint against their victims, whom they represented to have been the aggressors, and sued for Rs. 2000 damages. This time, however, they were convicted and punished. *Daniel* also, the brother of *Kalla*, who had so greatly rejoiced at his brother's joining the Christians, had to suffer from *Kalla's* spite. He drove him, his sick wife and his children out of their own house and locked it. After they had got it back, he reaped *Daniel's* barley crop and filled his veranda with the straw. A few days afterwards the house partially burned down. In consequence of this, *Daniel's* wife's illness was so aggravated that she died after long suffering.

If the trials which the Christians at Kerehada had to undergo were hard, those of the two Christian families at Chogatorre, near Nerkambe, south-east of Kaity, were equally heavy. The two families of *Titus* and of *Benjamin*, uncle and nephew, live together in a joint house at Chogatorre, some 30 or 40 paces behind the row of Badaga houses, and situated on their own land. Lakshma, a rich and influential inhabitant of the

Hated for
Christ's sake.

village, instigated by some apostate members of the Nerkambe church, set himself to drive the two families away from their land and house. He began by seizing upon a piece of ground belonging to an orphan, a minor, and adjoining that of the Christians, and fenced it, so that the Christians were prevented from leaving their house, though for many years they had had the right of way on the edge of that property, and that right had been confirmed before witnesses by the father of the orphan before his death. As the Christians were thus prevented from coming to church and even from going to the nullah to fetch water, they were for a time in great distress, which was aggravated by the sickness of *Benjamin* and by a malignant kind of chicken-pox from which the children suffered. Nobody dared to assist them by bringing them water, not even at night, for Lakshma had set a watch, and as most of the villagers were indebted to him, they were all afraid of him. If God in His mercy had not had compassion on the poor sufferers and had sent a few heavy showers at an unusual season, their sufferings would have become unbearable. *Mr. Lütze* applied to the Collector, who came himself to the spot; but even the Collector was defied by Lakshma, and he could only advise the Christians to go to the Civil court in order to get redress. That remedy however was too expensive for them, and they knew besides that nobody would dare to give evidence in their favour. When *Mr. Lütze* and another missionary, one day in May, wanted to visit the two hardly bestead families in order to comfort them and to pray with them, they could only do so by breaking through the fence L. had made, for which they were afterwards summoned before the Magistrate to defend themselves against the charge of criminal trespass and assault! Though by the help of the Native Magistrate a way has been opened for the Christians by which they can

get away from their houses now, they are still in trouble, especially about their water-supply. The old mother of *Titus*, when fetching water one day, was thrown to the ground and illtreated by L.'s wife, and the children of the Christians were shot at, the ball however glanced from a rock and fell harmless in their midst. Only recently Lakshma sent a message to the Christians, threatening that within two months he would force them to leave their house and property. *The object of these persecutors is to drive the Christians away from their villages and to prevent their being a light to their countrymen and thus preparing the way to the gospel.*

Mr. Sikemeier of Kotageri reports:—

“On the 23rd July the Badaga family to whose conversion we alluded in last year’s report, was received into the church by baptism. Two or three weeks afterwards the wife was removed from the church militant to the church triumphant. She was buried in a decent Christian fashion which made a great impression on the attending heathen Badagas, whose custom is to drive away the bitterness of death with the help of dancing and drinking brandy. Many of them said the day after, it would be well if they had a similar way of burying instead of dancing and music. A few weeks later, on the 1st September, a Badaga youth of Avena, the village of the deceased, joined the Christians. His parents, who have been impressed with the truth of Christianity for years, did not show much resistance; but this roused the wrath of the relatives, who now, joined by his parents, came day after day to importune the lad and to induce him to return to Hinduism. Four days afterwards they succeeded, and he asked our permission to return. Our grief at this defection was not over when, on the 4th, another young man from a neighbouring village joined us. He had to undergo the same trials, but remained firm. When on the 10th his relatives had again, though in vain, tried to induce him to return, and had departed, the first mentioned young man also returned to remain with us for good.

Conversions
at Kotageri.

The best part of the thing was that his father himself brought him and permitted him to remain. It was just time to go to church, to which the father also accompanied us. What a day of thanksgiving! The two young men are now diligently engaged in learning to read and getting baptismal instruction.

"These conversions caused much excitement in our station. The excitement is always highest at the time of the convert's openly joining the Christians, and is sometimes so great that the Badagas appear to be intent on demolishing the mission-house; at times we have to oppose a tumultuous crowd, as when, a short time ago, we had to rescue a boy of eleven years who belonged to a converted family, from the furious mob that was carrying him away.

"A wedding lately celebrated between the son of our presbyter and the daughter of the matron of our girls' orphanage also deserves mention, because it has helped to break down caste prejudices among our Christians, the bridegroom being a Badaga and his bride a girl from the coast."

Whitsunday was a day of rejoicing for our Christians on these hills. As many as were able to come even from distant Kotageri gathered at Kaity for a mission anniversary. In the morning *Salathiel Soens* was consecrated as a Catechist by *Rev. Mr. Hoch*, and in the afternoon *Messrs. Lütze, Sikemeier, Jacob Kanaka* and *Isaiah Konga*, *Messrs. Lewis and Rice*, who had come from Ootacamund, and *Mr. Frohnmeyer* from Coonoor gave addresses. It was cheering for the native brethren of Kaity and the neighbourhood, who were just then harassed by the persecutions of their heathen countrymen, to find that there is a communion of saints, and that many sympathised with them in their troubles.

Christian Schools. The education of the children of our Christian community has hitherto been provided for by the boys' orphanage and training school at Kaity, the girls'

orphanage at Kotageri, both combined with day-schools, and a primary school at Hulikal; those children that wanted a higher education, and those especially who were desirous of becoming catechists, had no choice, but to go to Tellicherry or Mangalore. As it was found that a lengthened stay on the coast was not without danger for the young hill-men, it was resolved with the consent of the home-committee to establish a Catechist Seminary on a small scale at Kaity. The approval has been given and this seminary will be opened during 1894.

The Orphanage at Kaity, on the 31st December last, had 33 inmates, including 4 normal students and 4 non-Christians, besides 13 Christian and 25 non-Christian day-scholars. Of five candidates four passed the upper primary examination; 2 normal students passed the 5th standard examination; 3 the written teachers' test and 3 the practical test. On the first Tuesday of every month, all the schoolmasters gather at Kaity for a monthly class of instruction under *Mr. Liitze*. A similar yearly gathering took place in July 3rd to 8th. In a similar way the catechists have their monthly and yearly meetings for the purpose of keeping up and continuing their studies.

The Girls' Orphanage at Kotageri, on the 31st December last, numbered 17 girls and 3 little boys, of whom 5 girls and 3 boys are too small as yet to go to school; besides these, 42 day-scholars attend the school. Five girls were confirmed and received into the church as full members. Among the new-comers are 4 children of a new convert, from 2 to 10 years old. Their father very reluctantly committed his children to the orphanage, but after the death of his wife had no other choice, and when he saw that his children were happy and thriving in the orphanage, he became reconciled to the inevitable.

Mrs. Sikemeier reports:—

"A heathen *Kota* brought us a girl, *Rangi*, clothed in rags and full of itch. She is the child of a beggar, and after her mother's death was left by her father to beg her bread at the doors of the *Kotas*. When I asked the *Kota*, why he did not take the child into his own house,

A lost one
rescued.

he said, he could not do it, as she was of too low a caste. I was astonished to hear that there can be a caste still lower than the carrion-eating *Kotas*. The girl belonged to the Telugu cobbler-caste, and not even the scavengers would have taken her in. We admitted her in the name of God. The doubts we had on account of the other girls, especially those of Badaga extraction, who think themselves so much higher than the rest, soon disappeared when we saw how readily they took to her, set water to warm for a bath, and helped to cleanse her body of the foul ulcers with which she was covered. When she had bathed and was cleanly dressed they brought her in triumph to the mission-house. The girl was almost beside herself with joy. Though about 10 or 12 years old, she is very backward in body and mind. She now goes to school and is like the rest busy in fetching water and gathering wood. The fact that the girls of the proud Badagas gladly received this wretched

Caste prejudices
overcome.

beggar-girl from the lowest caste and have up to this time taken loving care of her, shows the influence which the education in our orphanage has on the future of our church. I may be permitted here to mention another feature of the character of our girls. At the time when a collection was being made to pay off the debt of this Society, our girls would not be behind-hand. They willingly undertook the job of renewing the floor of the bathroom in the mission-house, which a workman had offered to do for Rs. 4 and the money thus earned was given towards the payment of the debt. In order to be able to lay their mite into the mission-box on missionary meetings, they gather cowdung on the neighbouring pasture grounds during their play-hours.

A Week in the
Girls' Orphanage.

"There is no lack of work in our orphanage. The girls rise at half past five in the morning. After a short prayer in private, they clean and tidy their sleeping room and the whole house, and on Saturdays also the church. Then they go to fetch water, which must be brought from a considerable distance down in the valley. After that, they assemble for morning prayer with their matron, and then have breakfast. Their breakfast consists of a raghee dumpling with spiced sauce. On Sundays only they have coffee with home-made raghee bread. Coffee on these hills is a very common beverage with the natives several times a day, so that having it once a week is no luxury. It lessens the Sunday work. After breakfast the little ones go to gather sticks in the mission-compound, while the elder girls have to pound and clean their daily supply of raghee and rice. The school-hours are from 9½ A. M. to 3 P. M. with an interval from 12 to 12½ for lunch, consisting of a kind of rice and raghee gruel alternately. Twice a week, on Tuesdays and Thursdays, the girls come to the mission-house for needle-work; the difficulty of gathering the necessary wood for cooking and bathing purposes making it impossible for them to come oftener. The bigger girls, with the assistance of smaller ones, alternately cook their food and repair their clothing once a week; they also learn to iron our own children's clothes. Their chief meal is at 7 in the evening, and consists of rice with well-spiced vegetables, once a week with dried fish, and on Sundays with meat. After meals *Mr. Sikemeier* leads them in evening prayers. Saturday is bathing day.

"On Sundays they go to the service. There is a Canarese and a Tamil service at 11 A. M., and catechisation at 2 P. M. Between or after the services they learn hymns and Bible-texts, or play. In the evening we like to take a walk with them, whenever it is possible. Then they make hill and dale ring with their cheerful songs."

B. Evangelisation.

Altogether 730 days have been spent in itinerancy by the missionaries and catechists at Kaity and Coonoor, without

counting the visits to the neighbouring villages. At Kotageri sickness has prevented both the missionary and the pastor from giving as much time as usual to this work, while during the last quarter of the year the excitement caused by the conversions was an obstacle.

Mr. Stokes at Coonoor regularly visits twenty-seven tea and coffee estates round about Coonoor; and with the help of *Mr. Sathyanathan* of Hulikal preaches to the coolies.

Catechist *John Philip* was stationed at Tuneri last year, and is working the extensive Todanad and the cooly mission in the western part of the Nilgiris, while the Kaity missionaries and catechists work in the villages about Kaity and itinerate as far as the Wynaad.

Mr. Lütze of Kaity reports:—

“On many estates in the east and west parts of the Nilgiris and in the Wynaad we meet with a friendly reception, and are permitted to preach; some planters offer hospitality or assist us with their donations. The owner of the Pillur estate wishes that something be done for the coolies on his two plantations. Three times a month the gospel is preached to the coolies on his plantations, and the owner has promised Rs. 15 per month towards the salary of a catechist. We are grateful for the opportunity as well as for all the assistance given us.

“The looseness of the marriage-ties is a great hindrance to progress on these hills. I know a middle-aged Badaga, who has his seventh wife; only one of the other six died, the rest are married elsewhere, who knows how often? Badaga women who have not come much into contact with Christianity, freely express their disgust at the miserable condition of Christian women, who are bound to one husband only! This kind of feeling is especially prevalent in the Todanad, where in the whole large district it would be difficult to find a single woman, who has lived with only one husband. Yet

Marriage Laws
of the Badagas.

the women are fond of listening to the gospel; it touches some kindred cords in their hearts in spite of all the rubbish that covers them. It is on this rock, that Mark's faith suffered shipwreck and Abraham of Tuneri, who was baptized a year and a half ago, has not got back his wife and children up to this day.

"Many young people especially have been touched by the truth, but it is so difficult to prove, that they are of the required age (18 years), and several who had joined us had to be given over to the police, who gave them back to their relations. Some have lost courage by this painful experience, or they have been engulfed in the swamp of sin and vice and thus estranged from truth. Others long for the time when they will be permitted by law to act independently."

Bible-women. *Mrs. Lütze* writes:—

"We cannot report much of the work of our Bible-women. They quietly go their way with the Bible in their hands into one or the other of the Badaga villages. They are known everywhere and they are greeted in Badaga fashion. 'Are you come? Are you well? Are all your people well? Come, sit down.' With these words a grass mat is spread on the small verandah where we sit down. Other women whom we happen to see are invited to come, and then a Bible-story is read and explained to them. But we are obliged to speak very loud, for generally grinding raghee or pounding rice is going on in the room inside. The women listen however and will now and then ask a question or give an answer while going on with their work. Others sit quiet, generally with a baby on their arm, and listen with pleasure. They have this and that to say. One day, for instance, as we were speaking of the love to God and the love to our neighbour, the wife of an idol priest said, 'With you there is some meaning in being God's messengers; you bring good tidings, you show kindness to us without asking anything in exchange, you give us medicine and plaster for our wounds, and you assist us whenever you can. But our priests only want money and don't bring us anything.'

"A woman of the neighbourhood, who formerly would not even look at us, much less hear anything of God, said:—'I am fond of listening. But in my house there is Masti Hette (an idol of the Badagas), and when I come to listen to you, she comes to me at night and reproaches me for having done so.'

"At Hullhada we used to go and see an old man who had been ill several months. So long as he could drag himself along, he would always come when he saw the Bible-women and myself, sit down near us and listen to us, and sometimes he would pour out his sad and comfortless heart. He had four grown up sons, all of them drunkards; none cared for him, but all were anxiously waiting for his death. With weak faith he took hold of Jesus and would say:—'I believe, I believe.' One day people told us that he was dead. His sons, who had cared so little for him while alive, got up an expensive funeral on his account.

"I am often struck with the contrast in the manner in which our Christian women are treated by their husbands, compared with the treatment which heathen wives receive at the hands of their husbands. One day we visited a young woman, very sick and miserable.

Her mother was with her and complained that she, who had work enough in her own house, should be obliged to come over to the house of her son-in-law to help. 'Alas', she said, 'my son-in-law does not care in the least for his wife; he goes to work, it is true, but he spends almost all his earnings in drink and will scarcely bring home a little rice for the patient, nor will he do anything to get medicine for her. Why should he do it? What matter if she die? he will get another wife the day after'. Such is the state of the Badaga women. In contrast, *Sarah*, the wife of our *Daniel* in Kerehada, was ill for many months. Her husband would nurse her carefully, loving and untired, and do what he could to get medical assistance for her. It was of no avail, however, her end was approaching. Then it was *Daniel's* chief concern, that she should be well prepared. He would speak to her about death, read the word of God to her

A Poor
Man indeed.

Misery of Badaga
Women.

and pray with her. When, 'at his request, *Mr. Lütze* administered the Lord's Supper to her on a Sunday afternoon, he lovingly held up her head, while she took the Lord's Supper for the last time on earth. I could not but rejoice at the element of love in Christianity so wanting in heathenism.

"Our Badaga Girls' School and Sunday School have been quietly progressing during the past year and have given me much pleasure."

Schools for non-Christians. These schools of which we have now 24 round the two centres of our work on the Hills, Kaity and Kotageri, are a most important means of evangelisation; 477 non-Christian boys and 19 girls, mostly Badagas, with a sprinkling of Kotas and others, receive the elements of Christian truth in them.

Mr. Lütze writes regarding them:—

"The children are very fond of coming to our schools, and there have been cases of boys who, though at first forbidden by their parents to attend one of our schools, at last prevailed on them to give their permission. There is a boy who walks two miles or more every day to come to our Hulikal school. His father, who is an enemy to Christianity, forbade his son to go to school. But somehow or other the boy got him round, and the father told him he might go, 'but', he said, 'take care not to pay any attention to the Bible-lesson, and when the boy, as children do, began at home to speak of the Bible stories which had greatly attracted his attention, his father threatened to give him a thrashing if he mentioned those things again. One evening, however, the little boy is so full of what he has heard in school, that his father finds, he cannot prevent him from being impressed by the Bible truths, nor from talking about them. But he at least does not choose to be inconvenienced by them, so when the little son again begins to talk of what he has heard in school, his father stops his two ears shouting in a rage:—'I won't hear it, I won't hear it'."

Obituary.

1. On the 1st February 1893 the *Rev. Hermann Anandarao Kaundinya*, late of Anandapur in Coorg, a pensioned missionary of the Basel Mission, breathed his last at Kaity on the Nilgiris. Born at Mangalore on the 20th March 1825, as the son of a well-to-do pleader of the caste of Sarasvat Brahmans, he received his first impressions of Christianity in the Anglo-vernacular mission school in Mangalore. There he came one morning in 1843 to *Mr. Mögling*, with a message from *Mr. Anderson*, the judge. *Mr. Mögling*, who was very busy at the time, gave him a newly arrived English Almanac to read, in which *Anandarao* read the story of a Grecian king who, in order to maintain his law, had one eye of his son and one of his own plucked out. The story was given in illustration of God's plan of salvation for mankind. *Anandarao* was struck and shed tears. He came back to *Mr. Mögling*, asking him what story that was. *Mr. Mögling* looked at him and saw he had come to open his heart to him. He called him in, explained the story and pointed out to him the way of salvation, as the only way in which the holy God could remain just, and yet justify sinners. *Anandarao* was much moved; he shed tears, and when *Mr. Mögling* told him of the riches of the mercy of Christ, who accepts all sinners and forgives all their sins, he laughed. The missionary saw that those tears and that laugh were of the right sort and asked him to confess his sins before the Lord. He hesitated, but at last opened his heart, and then the victory was gained. The two prayed together, and *Mr. Mögling* gave thanks to God for the manifestation of His grace through the spirit of Christ in the newly born brother. "Are you prepared", he asked him, "for the troubles which the open confession of Christ will bring upon

you?" He said "No, but God will help me." On the 6th January 1844 he was baptized with two other young Brahmans who had before been inclined to become Christians, but had been kept back by *Anandarao*. By his conversion *Anandarao* was separated from his family; his affianced wife was kept away from him for eight years, but *Mr. Mögling* was as a father and brother to him. The three Brahman lads seemed to be the first fruits only of a rich harvest, to gather which *Anandarao* was to assist. The home committee at Basel would have preferred to have him educated in India as a preacher of the gospel in his own land, but *Mr. Mögling's* plan was different; he took his 'son' to Basel in winter 1845-46, where *Anandarao*, now '*Hermann*' spent five years in the mission college. After having received ordination in 1851, he returned to India, and became *Mr. Mögling's* assistant at the theological seminary in Mangalore. His wife Lakshmi at last joined him, but would not hear of becoming a Christian, and up to her very end, which took place after 18 months, remained a devout worshipper of Rama.

In December 1860 *Mr. Kaundinya* married *Miss Maria Reinhardt*, a native of Germany, who now with eight surviving children is mourning his loss. At Mangalore his work was at the theological seminary and the Anglo-vernacular school, the Mangalore native church, as well as preaching to the heathen in town and in the district. As his intimate acquaintance with several languages of his native country, such as Konkani (his native language), Kanarese, Tulu, Hindustani and Sanskrit, as well as with English, German, Latin, Greek and Hebrew seemed to particularly fit him for literary work, he was much occupied with this branch of mission-work. He translated into Canarese, or composed in that language a considerable number of school-books and tracts, which are still in extensive use in our mission. In

1853 *Mr. Mögling* began a mission in the province of Coorg, where gradually a number of families of the slave caste were baptized. He found it necessary to settle these poor people in a separate village and to find work for them. *Mr. Kaundinya* had inherited some property from his father, and resolved to buy a piece of waste land and jungle, on which in 1857 about 20 Christian families settled down, *Mr. Kaundinya* becoming their landlord. That was the origin of our station Anandapur. *Mr. Kaundinya* remained at Mangalore till 1869, chiefly engaged in itinerancy, but his own estate in Coorg, where a coffee plantation had been begun, which, after a prosperous beginning, became a heavy burden to him, required his presence. He was transferred to Anandapur in 1869 as pastor of the native church and itinerant missionary, superintending at the same time his estate. In 1881 he was pensioned, though remaining in connection with the Basel Missionary Society and working for them. In 1891 he was appointed as a member of the Canarese Bible Revision Committee, to which he has been of great value by extensive linguistic attainments. It was while he was occupied with the revision of the Gospel of St. John, that his last illness, pneumonia, attacked him at Kaity on the Nilgiris, where he and *Mrs. Kaundinya* had repaired for a change. He died in peace, commending his widow and children into the hands of their Father in heaven. One of his daughters is engaged in the Master's service in India. Though the abundant harvest which *Mr. Mögling* and others expected, when he was permitted to gather this first fruit, is not come yet, we know that "it will come. And then both, they that sowed and they that reap, will rejoice together.

2. On the 13th February 1893 *Maria*, the wife of the *Rev. R. Hartmann*, was called to her last rest at Karkala in South Canara. Born at Grabs, in the Canton St. Gallen, Switzerland, as the daughter of the minister of the place, she

grew up in a large and happy family circle where both father and mother considered and treated their children as treasures entrusted to them by their heavenly Father. In 1865 she was united in wedlock with the *Rev. R. Hartmann*, who, since 1859, had been working among the Tulu population of South Canara and had been in charge of a large boys' orphanage. She was a real helpmate for him in every respect and a loving mother to the boys. Later on she had to undergo the hardships and privations of life on a new station, when her husband had to found the station Karkala in the interior of South Canara in 1872. After a previous stay at home for two years and a half, both husband and wife had again to recruit their health in Switzerland in 1886. It was a hard trial for her mother's heart, when in 1889 she had to leave her eight children to come out to India for the third time, but she bravely followed her husband, who was appointed to work in the district east of Mangalore, at Puttur and the neighbourhood, and not bound by home duties now, she would regularly accompany him on his preaching tours. But her Lord knew that it was time to fetch her home. On the 5th February 1893 she was attacked by an illness which soon exhausted her strength, though *Dr. Bannerman* and *Apothecary Colaço* did their utmost to save her life. But she knew that she was going home, and she had a great desire to depart and to be with Christ. When her husband asked her, "Are you not afraid?" she looked at him, and answered in a surprised and rather offended tone "What, afraid?" When she was asked for a message to her children, she gave as her last bequest, "Let them love their Saviour and follow me." She had so fully cast all her care on the Lord, that no anxious concern about those she left behind troubled her. "Let me go, only let me go to Jesus", she would repeat again and again. "Thus" *Mr. Hartmann* says, "my invaluable helpmate in all

branches of my work, our faithful and loving wife and mother went home rejoicing." It was a painful death she died, and yet blessed are those that die like her.

3. On the 30th November 1893 *Mr. Theodor Elsaesser*, late of Mangalore, died in the Mission-house, Basel. He was born at Böblingen, in Württemberg, Germany, on the 18th April 1844 and entered active mission-service in October 1867 as a worker in the mercantile and industrial branch of the mission, where he was employed first at Mangalore and then from 1870-85 at Calicut, with an interval of about a year and a half spent on furlough in Germany. In 1871 he married *Miss Weitbrecht* of Schorndorf in Württemberg. In 1885 he was transferred to Mangalore and succeeded *Mr. C. Pfeiderer* as general agent and treasurer of our Indian mission in 1885. As such he was much liked on account of his gentle disposition and his faithfulness; but in 1888 he had to leave his work again in order to recruit his health in Germany. Though he came out a third time in the beginning of 1891, *Mrs. Elsaesser* following him in the autumn of the same year, it was only for a short time. He soon found that neither his own health nor that of his wife could stand the Indian climate any longer and left India for good in spring 1893. Desirous, however, to serve the Lord in his mission work at home, he accepted a call of the home committee to become an assistant of the home agent and treasurer of the Mission at Basel. On the 15th November he repaired to Basel, while his family remained in Germany intending to follow him in spring. But on the 28th a fit of apoplexy prostrated him and soon deprived him of consciousness, so that *Mrs. Elsaesser*, who was summoned from Schorndorf in Germany, though coming in time to be with him for a few hours, could talk with him no more. He peacefully fell asleep on the 30th November aged 49 years.


Conclusion.

Bringing this report to a close we would tender our hearty thanks to all our friends and supporters. May He who moved their hearts to assist us with their contributions, their sympathy and their prayers, be Himself their exceeding great reward.—Thanks be to Him for using us, poor sinful mortals, as instruments in the extension of His kingdom.

Subscriptions and Donations

TOWARDS THE MISSION-FUND

Received during the year 1893.

 All sums received on or after the 1st January 1894 will be acknowledged in the Report for 1894.

MANGALORE.

Through Rev. P. Ott.

	Rs.	As.	P.
W. B. B.	38	0	0
G. C. B. W.	7	0	0

Through Rev. M. Hoch.

A thanks-offering for much help received from and for happy days spent in the Mission	50	0	0
---	----	---	---

Through the Station Cashier.

Mrs. Ward, Karachi, "Thanks-offering"	5	0	0
N. N.	19	6	5
N. N.	28	0	0

Through Messrs. Warden & Co., Bombay.

H. Conder Esq.	20	0	0
G. Cotton Esq.	10	0	0
D. H. G.	5	0	0
G. K. H.	5	0	0
J. S.	5	0	0
A. B.	5	0	0
S. D. Sassoon Esq.	5	0	0
R. A. E.	5	0	0
A. Mc. K.	5	0	0
J. M. Drennan Esq.	5	0	0
C. Marcks Esq.	5	0	0
H. A. Geyer Esq.	5	0	0
G. H. T.	5	0	0
A. C. T.	5	0	0
Alex. J. Agabeg Esq.	5	0	0

Rs. As. P

G. A. Kittredge Esq.	5	0	0
Rev. J. Deimler	5	0	0
Messrs. Warden & Co.	25	0	0

HONAVAR—KARWAR.

C. Hudson Esq.	5	0	0
J. Davidson Esq.	10	0	0
Dr. J. A. Howell	5	0	0
H. Ingle Esq.	5	0	0
E. H. Moscardi Esq.	5	0	0
E. Jones Esq.	5	0	0

MERCARA.

For the General Fund.

Mrs. G. F. Meiklejohn	6	0	0
Rev. A. Fennell	20	0	0
Rev. G. Richter	12	0	0
E. A. Fennell Esq.	8	0	0
W. Wright Esq.	12	0	0
G. Haller Esq.	12	0	0

For the Cooly Mission.

Mrs. G. F. Meiklejohn	6	0	0
E. A. Fennell Esq.	12	0	0
W. Wright Esq.	12	0	0

ANANDAPUR.

Mrs. Grant	12	0	0
Mrs. Chisholm	25	0	0
J. S. Gerrard Esq.	10	0	0
W. Mann Esq.	20	0	0

	Rs.	As.	P.
J. Logan Esq.	12	0	0
H. D. O. Ward Esq.	5	0	0
Messrs. Arbuthnot & Co.	15	0	0
D. A. Finlayson Esq.	5	0	0
J. D. Bell Esq.	5	0	0
Walter Ward Esq.	6	0	0
C. Chinnappa Esq.	11	0	0
W. Davies Esq.	12	0	0
Elisa Estate	6	0	0

DHARWAR.

Mr. Anderson of Dehra-Dun	5	0	0
W. L. Cameron Esq.	6	0	0
J. Campbell Esq.	72	0	0
Capt. Christian	3	0	0
H. Courpalais Esq.	5	0	0
Mrs. H. I. Duggan	10	0	0
Mrs. Wright	30	0	0
A. E. Scott Esq.	5	0	0
W. M. Steuart Esq.	20	0	0
Mr. Nailor	8	0	0
Mr. Reynolds	24	0	0
Mrs. Waller	5	0	0
Mrs. G. Wood	18	0	0
A. Crawley Bowey Esq.	25	0	0
Mr. Jukes	12	0	0
Mrs. S. Fraser	12	0	0
J. L. Johnston Esq.	60	0	0
J. Faibley Muir Esq.	50	0	0
G. Muirhead Esq.	3	0	0
J. Partridge Esq.	10	0	0

For the High School.

J. Elphinston Esq.	245	1	8
--------------------	-----	---	---

HUBLI.

A. Wingate Esq.	100	0	0
F. Muir Esq., towards a horse	25	0	0

BETTIGERI.

Mr. R. Dixon Carter	2	0	0
" U. Demetriadis	1	0	0
" W. Flowers	6	0	0
" J. Atkinson	2	0	0

	Rs.	As.	P.
Mrs. Collett	3	0	0
" Critchall	1	0	0

BIJAPUR.

F. Goldsmith Esq.	10	0	0
J. Monteath Esq.	10	0	0
Lt. Col. Peters	25	0	0

CANNANORE.

A Friend	2	0	0
W. S.	25	0	0
Mrs. Sharp	2	0	0
F. A. Tomlinson Esq.	5	0	0
Col. G. C. Fennwick	5	0	0
Capt. Macgregor	10	0	0
H. F. Green Esq.	1	0	0
Mrs. Haller	10	0	0

TELLICHERRY.

I. Batton Esq.	5	0	0
R. Tatham Esq.	10	0	0

CHOMBALA.

S. Powell Esq.	5	0	0
G. Jones Esq.	5	0	0
W. F. Macfarlane Esq.	5	0	0
H. B. Winterbotham Esq.	2	0	0
Dr. A. MacCabe, Dollas	3	0	0
Mrs. G. Romilly	10	0	0
W. MacKinley Esq.	5	0	0
A. Trollope Esq.	5	0	0
Ch. Atzenwiler Esq.	5	0	0
H. Atzenwiler Esq.	5	0	0
Mrs. R. K. Walter	25	0	0
Mrs. Anny West	5	0	0
C. I. Putticombe Esq.	10	0	0
E. Eberhardie Esq.	5	0	0
I. H. Gussyne Esq.	3	0	0
A. Pereira Esq.	5	0	0
Mr. Christian Stocking	5	0	0
" J. H. Martell	2	0	0
<i>For the Poor.</i>			
R. Lamb Esq.	5	0	0

For the Chombala Sunday School.

	Rs.	As.	P.
W. C. Dawson Esq.	5	0	0

CALICUT.

A. W. Macrae Esq.	18	0	0
T. J. Ferguson Esq.	12	0	0
R. Darling Esq.	12	0	0
W. V. Baker Esq.	10	0	0
Dr. Carruthers	10	0	0
Capt. Hamilton	6	0	0
Miss M. Maiden	4	0	0
I. H. Bullivant Esq.	3	8	0
W. Maylor Esq.	3	0	0
Dr. Morrison	3	0	0
E. T. S.	50	0	0

PALGHAT.

Mrs. Tomlinson	10	0	0
Mr. C. Barrow	2	0	0
Mr. Ferguson	3	0	0
Mrs. Wilkinson	11	0	0
Mr. Marsten	2	0	0
Mrs. Barter	1	0	0
Mrs. Dupen	12	0	0
Mrs. Underwood	2	0	0
Mr. Paine	2	0	0

KAITY.

His Lordship the Bishop of Madras	50	0	0
A Grateful Planter	140	0	0
A. N. Groves Esq.	50	0	0
Col. A. G. Hutchins	50	0	0
W. Rhodes James Esq.	50	0	0
Mrs. Breeks	50	0	0
Collection at the Mission Hall, Ooty	40	3	0
Collection in Mr. Stanes' School-room, Coonoor	30	12	6
"Prosp." Contribution to the Salary of the Catechist	29	0	0
T. Stanes Esq.	25	0	0
A. S. Cowdell Esq.	25	0	0

	Rs.	As.	P.
Mrs. E. C. Hayne	25	0	0
Alex. Allan Esq.	25	0	0
Geo. Salmon Esq.	15	0	0
Miss L. K.	11	0	0
T. G. B.	10	0	0
Col. E. Swintan Skinner	13	0	0
Col. K. F. Stevenson	10	0	0
D. Hooper Esq.	10	0	0
S. T. Naher Esq.	10	0	0
J. E. for Mrs. W.	6	0	0
Mrs. W. H. Atkinson	5	0	0
H. S.	5	0	0
Mrs. E. Holdwell	5	0	0
X.	5	0	0
T. D. Dinwiddie Esq.	5	0	0
Dr. H. Solfan	5	0	0
Dr. F. Maitland	5	0	0
Mrs. Davies	5	0	0
Major Reynolds	5	0	0
Col. Simpson	5	0	0
Miss K. Van Someren	5	0	0
Mrs. Hamnett	5	0	0
Mrs. G. Walsh	5	0	0
P. Thompson Esq.	5	0	0
Mrs. Morley	5	0	0
T. S. Sidney Esq.	5	0	0

A tribute of love for the dear
Master's work at Kaity through

Dr. S.	5	0	0
A. B.	3	0	0
F. G. C.	3	0	0
H. Simon Esq.	3	0	0
Mrs. A. H. Anthony	3	0	0
Mrs. Addis	3	0	0
F. Pegg Esq.	3	0	0
Mrs. M. Joder	3	0	0
A. D.	2	0	0
A. M. Jones Esq.	2	0	0
C. D.	2	0	0
L. E. F.	2	0	0
G. H. H.	2	0	0
P. Th.	2	0	0

	Rs. As. P.			<i>For the Cooly Mission.</i>		
					Rs.	As. P.
Mrs. H. Hallett	2	0	0			
Mrs. W. E. Boggs	2	0	0	Pillur Estate (Hunter Esq.)	125	0 0
Rev. James Gillings	2	0	0	T. Stanes Esq.	60	0 0
E. F. H. Wiele Esq.	2	0	0	Mrs. C. E. Hayne	36	0 0
Mrs. L. Parkinson	2	0	0	R. W. James Esq.	33	0 0
G. W.	2	0	0	Miss Mulpass	24	0 0
Mrs. A. McIvor	2	0	0	F. G. Clarkson Esq.	24	0 0
Miss Hadfield	1	0	0	A. N. Groves Esq.	22	0 0
W. R. S.	1	0	0	P. Beaver Esq.	12	0 0
E. W.	1	0	0			
Mrs. E. Reed	1	0	0	KOTAGERI.		
O. L. H.	1	0	0	Mrs. Travers, Scotland (for		
Rev. Geo. N. Thomson	1	0	0	out-station Denad)	100	0 0
Mrs. E. Smith	1	0	0	Frank Groves Esq.	100	0 0
D. S.	1	0	0	Mrs. Hill, England (£ 10)	159	10 8
I. L. L. D.	1	0	0	Miss Cockburn	50	0 0
Mrs. I. Seager	1	0	0	Miss M. O. Brown Constable	2	0 0
A. Stern Esq.	1	0	0	—Ryall Esq., Tattapalayam	5	0 0
Mrs. Kenrick	1	0	0	Miss Norfor	2	0 0
Mrs. Morison	1	0	0	G. P.	5	0 0
P.	1	0	0	Mrs. Griffith	5	0 0
C. E. P. Vernede	1	0	0	<i>For the Orphanage.</i>		
Mrs. Nask	1	0	0	Mrs. Richardson, Madras	10	0 0

Donations from Members of the Congregations and other Native Friends.

MANGALORE.				MULKY.			
Messrs. L. Joshua & Sons	60	0	0	Rev. D. Fernandez	2	0	0
Mr. Thomas Pearl	6	0	0	Mr. Mose of Padur	1	0	0
Mr. Hiskia Aiman	6	0	0	Mr. Daniel Souza	0	12	0
Mr. Francis, Apothecary,				Mr. David Bangera	0	4	0
Puttur	10	0	0	N. N.	0	4	0
Rev. J. S.	5	0	0	UDIPI.			
Mr. B. S.	2	0	5	Pie Collection of the Middle			
Mrs. E. R.	1	12	10	School	20	0	0
N. N., Deliverance grateful-				Do. of the Orphanage	14	3	6
ness	20	0	0	KARKALA.			
Thanks-offering	10	0	0	I. K.	1	0	0
Pie Collection from 1891 to				BASRUR.			
1893 by B. & T. D.	47	15	11	Pie Collection of the Kundapur			
				congregation	1	7	8

	Rs.	As.	P.		Rs.	As.	P.
HONAVAR.				Sheristadar, Manantoddy			
Rev. T. Costa	6	0	0	A Friend	0	8	0
Rev. J. Kamsika	1	0	0	N. N.	1	0	0
Mr. Daniel	0	4	0	Mr. Vengtasubramanya Ayer	0	8	0
Mr. Dasa	0	4	0	Achutan Nayer	0	2	0
Mr. John	0	4	0	Shankaren	0	2	0
Mr. Joseph	0	4	0	K. Muttuswamy Pillay	1	0	0
Mr. Joel	0	8	0	Shankaren	0	8	0
Santappa Rangappa Esq.	2	0	0	Shanu Chetty	0	4	0
KASARAGOD.				Seshu Putty	0	2	0
K. P. Narayana Rao Esq.	5	0	0	J. M. Cheriyan	5	0	0
Pie Collection	4	9	6	Ramen	1	0	0
DHARWAR.				Nellikamanen	1	0	0
Matron Bhagyavantawa,				R. Benjamin	1	0	0
Ullagadde	10	0	0	Mrs. Benjamin	1	0	0
Mrs. Milkawa Heri	1	0	0	Chombala Congregation	28	9	10
Pie Collection	4	8	6	Orphans of Chombala			
HUBLY.				Orphanage	11	12	0
Mr. Mose Davali	2	0	0	Pie Collection	25	15	0
Mr. Nijaguna	0	12	0	CALICUT.			
Proceed of 13 thanks-offering				Mr. Amos Samadhanam	50	0	0
boxes	13	6	4	CODACAL.			
BETTIGERI.				Mrs. Hebsiba Arunachalam	5	0	0
Anonymous	3	14	6	Coolies of the Tile-Work	9	0	0
BIJAPUR.				Pie Collection	8	13	0
Mr. Devapriya Shubha	0	8	0	PALGHAT.			
CANNANORE.				Th. Mathai Esq., Sub Asst.			
Mission-box of the Weavers				Inspector of Schools	10	0	0
and Spoolers	69	9	10	Salvanayagam Esq., Sub. Asst.			
Pie Collection	16	1	5	Inspector of Schools	10	0	0
TELLICHERRY.				Mr. Thomas, Sub. Registrar	4	0	0
By the Weavers on Nettoor	17	0	7	Pie Collection pro. 1892 & 93	6	1	2
Mrs. Krishnan	3	0	0	KAITY.			
Mr. Paul Pilo	3	0	0	Mr. I. Joseph	3	0	0
Pie Collection	5	4	0	Benjamin	3	0	0
CHOMBALA.				A. Joseph	3	0	0
I. P. Ittiyara Esq.	10	0	0	Paul Mada	2	0	0
Mr. Theagaraya Moodliar	1	0	0	Abraham Madia	2	0	0
				Gnana	1	12	0
				Jonathan	1	8	0

	Rs.	As.	P.		Rs.	As.	P.
Mr. Carl Sathyanathan	1	0	0	Mr. James	0	4	0
" Joh. Philip	1	0	0	" Anandappen	0	4	0
" Jes. Konga	1	0	0	" Aaron Bommana	0	4	0
" Jes. Shanta	1	0	0	" C. F. Dharmalinga Pillay	0	2	0
" Salatiel Soans	1	0	0	Mrs. Lydia Carl	2	0	0
" Shantappan	1	0	0	Prakashi M. Satyanathan			
" Barnabas	1	0	0	"thanks-offering"	3	0	0
" Ephraim	1	0	0	Pie Collection	9	14	5
" Jacob Kateri	1	0	0				
" Paranjoti	1	0	0	KOTAGERI.			
" Mose Kari	1	0	0	Mr. Samuel Malli	5	0	0
" P. Aaron Dawar	0	12	0	Rev. Jacob Kanaka	1	0	0
" Ananda	0	8	0	Mr. M. S. Gnanapragasam	2	0	0
" Jesudasan	0	8	0	" John Bella	0	4	0
" Gnanamany	0	8	0	" Joseph Balli	0	4	0
" Gnanasigamany	0	4	0	" Benjamin	0	8	0
" Ashirvada	0	4	0	" V. Gnanapragasam	0	8	0
" Samuel Devar	0	4	0	" Daniel Bella	5	0	0
" Kaleb	0	4	0	" Joseph Hiriya	1	0	0
				" Christian Adja	1	0	0

Special Collection towards the Mission Debt Relief-fund.

Mangalore	368	13	8	Bettigeri	150	0	0
" Mission Anniversary	123	0	0	Guledgudd	84	10	0
Mulky	35	0	0	Bijapur	32	0	0
Udipi	64	8	7	Tellicherry	100	0	0
Karkala	13	0	0	Chombala	66	5	0
Basrur	78	9	3	Calicut	145	12	0
Honavar	10	0	0	Codacal	30	0	0
Mercara	34	6	6	Vaniyankulam	39	5	4
Dharwar	30	0	0	Kaity	110	0	0
Hubli	48	9	0	Kotageri	70	4	4

Subscriptions and Donations for the Sickhouse at Mangalore.

G. Power Esq.	55	0	0	Mr. Thomas Pearl	6	0	0
W. C. Holmes Esq.	45	0	0	N. N.	5	0	0
Dr. W. B. B.	38	0	0	A. S.	2	0	0
J. C. B. W.	9	0	0	S. S.	1	0	0
C. J. Weir Esq.	6	0	0	The Missionaries	75	0	0
Messrs L. Joshua & Sons	6	0	0				

Contributions towards the Mission "Leper Asylum" at Mangalore.

	Rs.	As.	P.		Rs.	As.	P.
The Municipality of				The Missions-Handlungs-			
Mangalore	165	0	0	Gesellschaft for a Leper	36	0	0
The Mission to Lepers in							
India	250	0	0				

Subscriptions and Donations towards the Medical Mission.

*Received during the year 1891-
1892 towards the Calicut
Hospital Building from
English and Native friends* 753 12 0

*Received during the year 1893
towards Codacal Branch
Hospital Building.*

H. Bradley Esq.	50	0	0
R. S. Benson Esq.	50	0	0
A. Brown Esq.	25	0	0
C. Barton Wright Esq.	25	0	0
W. Morison Esq.	5	0	0
A. Knapp Esq.	10	0	0
Collection in Codacal	9	7	3
A. W. M.	100	0	0

Towards Calicut Hospital pro 1893.

Mrs. W. V. Baker	10	0	0
M. Cowdell Esq.	10	0	0
Mrs. W. Dumergue	10	0	0
" T. Ferguson	10	0	0
" Wellis	20	0	0
" Gilkison	60	0	0
Ladies of the Doreas	25	0	0
Mrs. A. W. Macrae	3	0	0
And valuable materials for Bandages etc.			
Address Committee of Native Christians	8	7	0
Mr. Varghese's little daughter	5	0	0
T. Gilkison Esq.	10	0	0

Donations received at Cannanore.

Towards Malabar Widows' Fund.

H. H. the Rajah of Chiracal	10	2	4
-----------------------------	----	---	---

Towards the Local Mission Fund.

N. N.	20	0	0
Mrs. H.	6	9	6
Mr. Jacob Mandody	2	0	0

Mrs. Tyrell	1	0	0
N. N.	1	0	0
Mr. Jonas Padiath	0	12	0

*Towards the schooling of poor
children.*

Surgeon Major A. J. O' Hara	2	0	0
-----------------------------	---	---	---

Contributions from the Congregations ("Church Dues").

	Rs.	As.	P.		Rs.	As.	P.
Mangalore	659	9	8	Guledgudd	96	15	11
Mulky	122	1	6	Bijapur	12	0	0
Udipi	235	14	0	Cannanore	285	12	0
Karkala	15	6	0	Tellicherry	166	15	1
Basrur-Kundapur	37	8	0	Chombala	120	6	0
Honavar-Karwar	18	8	0	Calicut	258	8	0
Kasaragod	40	14	0	Codacal	195	8	8
Mercara	49	8	0	Vaniyankulam	30	6	0
Anandapur	51	10	0	Palghat	62	10	0
Dharwar	52	14	0	Kaity	73	8	0
Hubli	122	1	0	Kotageri	55	14	0
Bettigeri	130	9	0				

E. & O. E.

Mangalore, 12th March 1894.

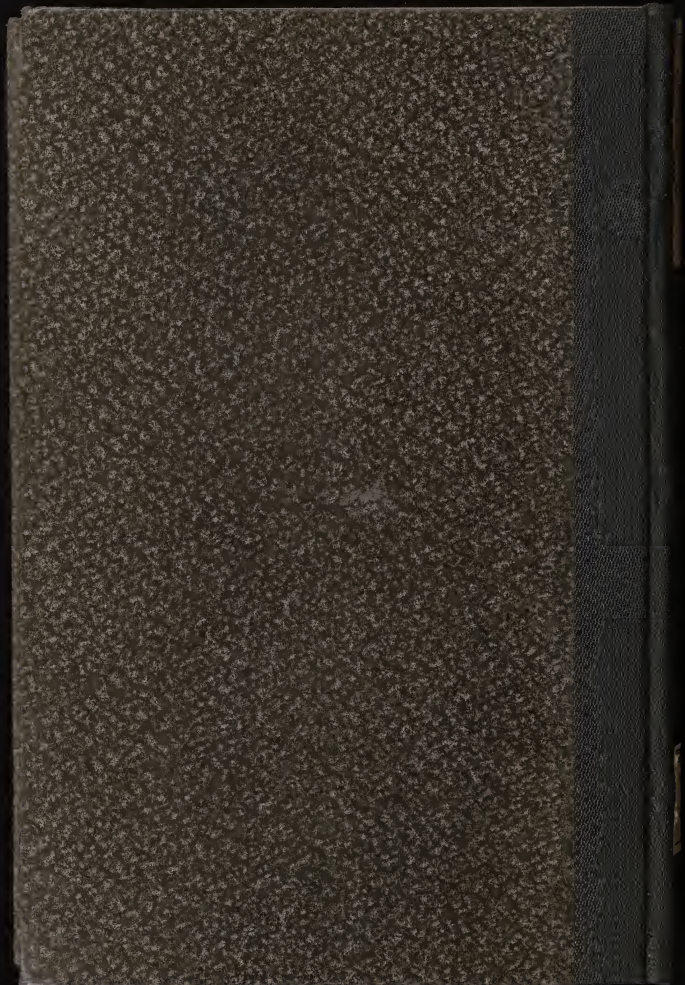
H. Altenmüller,
Treasurer.

INDEX.

	Page		Page
Aarons, Rev. Daniel	38	Day-schools	51. 94
Africa, Western	18. 19	Dharwar	21. 49. 51. 53. 54
Amengara, Daniel	21	Dilger, Rev. C. W.	23
Anandapur	20. 46. 101	Elementory Schools	36
Anglo-Vernacular Schools	36. 44. 45.	Elsaesser, late Mr. Th. & Mrs.	19. 20. 105
	72. 81. 82. 83. 101	Ernst, Rev. K. & Mrs.	20. 41. 42
Arukanden, Evangelist Nathanael	58. 59. 78	Evangelists	21
Assistant Catechists	21. 51	Fisher, Rev. J. (& Mrs. 20.)	46. 48
Bächle, Rev. J.	20	Franco-Anglo-Vernacular School	81. 82
Bader, Rev. W.	62	Fritz, late Rev. J. M.	63
Basrur	38. 43. 46	Frohnmeier, Rev. S. J.	62. 95. Mrs. 80
Baumann, Mr. J. & Mrs.	20	Gengnagel, Rev. L.	38. Mrs. 43. 46
Berli, Rev. D. & Mrs.	53	Girls' Schools	45. 72. 82. 100
Bettigeri-Gadag	20. 21. 22. 49. 51.	Gold Coast	18. 19
	52. 53	Guledgudd,	20. 50. 53
Bible Revision Committees	29. 103	Hartmann, late Mrs. 19. 103.	Rev. R. 103. 104
Bible Societies	23	Henry Kodot, Catechist	53
Bible-women	23. 24. 37. 41. 42.	High Schools,	28. 36. 44. 54. 72. 81. 82
	43. 53. 54. 61. 80. 98	Hirner, Mr. G. & Mrs.	20. 29
Bijapur	21. 49. 50. 53	Hoch, Rev. M.	93
Boarding Schools	72. 86	Hole, Rev. Ch. 20. & Mrs.	66. 80. 83
Boas, Mr. F.	69	Honavar	20. 39
Bode, Rev. O.	19	Huber, Mr. F.	29
Book and Tract Depository	29. 36. 37	Hubli	20. 21. 81
Bosshardt, Rev. R.	55. 56. 79	Hutten, Rev. Cornelius	77
Brasche, Rev. F. A.	19. 20	Industrial and Mercantile Establish- ments	36. 75. 105
Bräuning, Mr. F.	19. 20	Isaiah, Jonas, Medical Evangelist	83
British and Foreign Bible Society	24	Isaiah Shanta, Assistant Catechist	86. 89. 90
Bucher, Rev. J.	44	Jaus, Rev. J. J.	55
Calicut	57. 59. 75. 76. 81. 82. 84. 105	Jesudasa Melattu, Catechist	40
Cameroons	18. 19	Kaity	20. 23. 86. 88. 93. 94. 96.
Cannanore	19. 20. 21. 60. 72. 73. 75. 83		97. 100. 101. 103
Canara	18. North & South-, 24. 25.	Kanaka, Rev. Jacob	93
	33.-46. South- 101. 103. 104	Kalyanapur	33
Catechists	21. 28. 94	Karkala	19. 20
Challa, Catechist Hermon	22	Karwar	28
China	18. 19	Kasaragod	21. 40
Chombala	63. 65. 72. 73. 75. 83	Kaundinya, Miss Maria	45
Chowa	61. 72	Kaundinya, late Rev. H. A. 101.	(Mrs. 102. 103)
Christiananda Manjaru, Assistant Catechist	39	Keppler, Rev. Chr. & Mrs.	19
Codacal	55. 57. 70. 72. 73. 75. 83. 84	Knittel, Rev. W. H.	59
Colporteurs	23. 37		
Cooly Mission	48. 97		
Coorg	18. 46-49. 101		

	Page		Page
Konga, Isaiah, Assist. Catechist	93	Religious Tract Society	32
Kotageri	21. 73. 92. 94. 100	Rice, Rev. E. P. (of Bangalore Bible Society)	93
Kühnle, Rev. J. G.	67. 69. 70. 71	Risch, Rev. H.	20. 52
Lauffer, Rev. J.	82	Ritter, Rev. G.	38
Lewis, Rev. Mr. (of B. B. Society)	93	Salomon Bhaskar, Rev.	21
Liebendörfer, M. D., Rev. E.	83	Samuel Subrao, Catechist	28
Literary Department	29	Santvana, Catechist Daniel	21
Lörcher, Miss (Mrs. Uber)	20	Satyanathan, Catechist K.	97
Lüthi, Rev. B. & Mrs.	20	Schaible, Rev. M.	33. 34. 45
Lutz, Rev. Th. & Mrs.	20. 53	Schenkel, Rev. R.	46. 48
Lütze, Rev. W. 23. 86. 87. 88. 89.		Schönthal, Mr. W. P.	75
	93. 94. 97. (Mrs. 98.) 100	Schoolmasters	23. 51. 72
Malabar	18. 24. 25. 55—85	Schoolmistresses	23
Malappu—Udipi	20. 33. 36	Schools 23. 28. 35. 37. 44. 51. 54.	
Manamparambu, Joseph, Medical Evangelist	83		72. 80. 82. 83. 93. 100
Mangalore 19. 20. 21. 27. 36. 37.		Seminaries, Theological	21. 27. 51. 72.
	41. 44. 101. 102. 103. 104. 105	Catechist-	94
Matthissen, Rev. F.	20	Sikemeier, Rev. W.	92. 93. Mrs. 95
Mayer, Rev. K.	20	Soens, Catechist Salatiel Barnabas	21
Medical Mission	83	Soens, Catechist Salatiel Isaac	22. 93
Mercantile Mission-Branch	36	Soens, Evangelist Bethuel	37
Mercara	46	Southern Mahratta	18. 49-54
Metz, Rev. A.	20	Stamm, Mr. S.	29
Middle Schools	36. 51. 72. 73	Stierlen, Mr. F. and Mrs.	19
Mögling, late Rev. H.	101. 102. 103	Stokes, Miss Ellen (Mrs. Bretschneider)	20
Mulky	19. 33. 34. 36. 45	Stokes, Rev. W.	20. 97
Nagel, Rev. F.	20	Strobel, Rev. Th.	82
Narakaden, Schoolmaster Joshua	67	Strölin, Miss H.	20
Native Pastors	21. 80	Sunday Schools	83
Nilgiris	18. 20. 22. 23. 75. 85.	Sunita, Joseph	21
	100. 101. 103	Suvarna, Catechist Moses	22
Nübling, Rev. W.	20. 39	Teachers' Training Schools	36. 44. 72. 90
Orphanages	36. 51. 72. 73. 93. 94.	Tellicherry	21. 23. 27. 62. 72. 73.
	96. 104		75. 80. 81. 82. 83
Ostermeyer, Rev. J.	60. 61	Tile-works	20. 36. 67. 68. 69. 75
Padiath, Rev. Jonas	57	Training Classes	23. 51. 74
Palghat	20. 67. 72. 73. 75. 81. 83	Uber, Rev. Th.	83
Parochial Schools	44. 46. 54. 58. 72	Udipi	19. 20. 24. 33. 36. 38. 41
Peter, Rev. G.	64. 65. 77	Vaniyankulam	19. 20. 66. 80. 81. 83
Poor-house	62. 63	Volz, Mr. F.	76
Pfleiderer, Mr. C.	105	Wagner, Rev. G.	70
Philip, Catechist John	97	Walter, Rev. S. & Mrs.	19. 20. 65
Preparatory Schools	36. 51	Walz, Rev. Th. & Mrs.	41
Primary Schools	23. 94	Warth, Rev. C. D.	52
Printing Press	29. 36	Weaving Establishments	36. 75
Puttur	37. 104	Weismann, Rev. I. 26. 63. 64. 65.	
Reade, Mrs.	28		& Mrs. 74. 82
Rehm, Rev. F.	72	Zimmerli, Miss (Mrs. Bosshardt)	20
Reinhardt, late Rev. L. Ph.	77		

1.50



THE
FIFTY-FOURTH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1893

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1894

